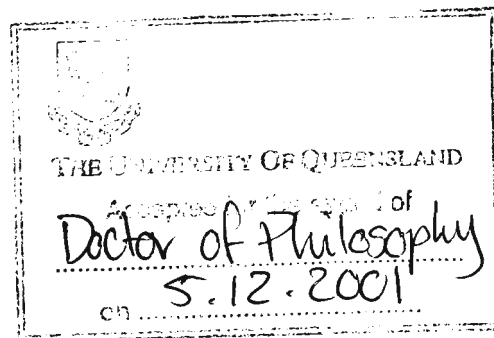


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**A SOCIO-CULTURAL ANALYSIS OF LANGUAGE LEARNING
AND IDENTITY TRANSFORMATION DURING A TEACHING
EXPERIMENT WITH PRIMARY SCHOOL STUDENTS**

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A thesis submitted to the Department of Education,
The University of Queensland,
for the degree of Doctor of Philosophy.


The School of Education
The University of Queensland

June, 2001

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DECLARATION

I hereby certify that this work has not been submitted either in whole or in part, to this university or to any other educational institution for marking and assessment either previously or concurrently. I also certify that unless otherwise stated, the material presented in this thesis is the result of original research.

Signed 
Dated 19.01.02.....

Pour Dominique, Daniel and Elise:
Que vos projets soient realises avec joie et determination.

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I would like to express my gratitude to the people who participated in this study. First, without the approval of the principal of the selected school, the completion of the study would have been impossible. In both the pilot and main studies, teachers, parents, students and library staff collaborated closely by accepting to be interviewed, observed or by conducting shared story sessions.

It has been a privilege to work with my supervisors, Dr. Peter Renshaw and Dr. Christina van Kraayenoord. I thank them for their diverse contributions to the study. In particular, I thank Peter for his pertinent feedback relating to the journal entries. I thank Christa for making the important detour to visit the field site, which was located in the Australian outback.

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ABSTRACT

The study examined the literacy learning of three case study Year 4 students as they participated in a “teaching experiment” designed to introduce a Language Other Than English (LOTE) and to extend cultural awareness and engagement in diverse cultural activities. Students’ participation was analysed from a socio-cultural perspective (Bakhtin 1981, 1984, 1986; Rogoff 1990; Vygotsky, 1978, 1986), which was situated within a critical organisational framework (Allaire & Firsimoto, 1988; Cummins, 1996). Alternating between adopting the role of interventionist and observer, the researcher implemented a Language and Culture Awareness Programme that aimed to sensitise students to diversity in language and culture, and to relate LOTE learning to other content areas of the primary school curriculum. Whilst the programme focused on teaching French as a LOTE language through bilingual shared story experiences, activities involving languages such as English, Danish and Dutch were also planned, to take advantage of the students’ own heritage and resources. As a classroom observer, the researcher gathered data from multiple sources, such as direct observations, semi-structured interviews, questionnaires, and videotapes. To consider the complex interplay of factors, analysis of key policy documents was also conducted to provide an insight into the guiding cultural framework for LOTE in Australian schools.

The construction of three case studies documented over a six month period Sarah’s, Jerry’s and Tom’s language use with a variety of partners in a range of formal and informal settings. As case study students participated in literacy activities scaffolded by the “teaching experiment”, interpersonal spaces which were described as traditional or non-traditional, were constructed. Analysis of these spaces revealed a set of contending and related values and practices of the wider school community. Specifically, it was found that in non-traditional spaces involving particular learning conditions, such as the presence of two languages, peers of diverse ages and elements of informality, students began to self-regulate their learning, establish common group goals and assist others. It can be argued that the social interaction observed in these literacy activities created socially-just learning spaces, that promoted the goals of citizenship for a democratic and multicultural society. These transformations are linked to a phenomenon which in this dissertation has been termed multi-tiered scaffolding. This

concept extends the accepted notion of scaffolding (Bruner, 1983; Rogoff, 1986) to include the process of sequential, triangular interaction involving numerous partners and the interplay between a multiplicity of past and present “voices”.

Through the “teaching experiment”, as case study students appropriated LOTE linguistic knowledge or made use of LOTE pedagogical material under particular learning conditions, they demonstrated their emerging membership of diverse cultural and linguistic groups. This integration resulted in varying degrees of identity transformation for the case study students. On a broader level, these results demonstrate the multi-dimensional links between linguistic achievement in second language learning and students’ development in a community organisation of culture. These findings support the necessity of actively encouraging socio-cultural and linguistic diversity through policies that integrate LOTE programmes into the mainstream curriculum. This integration should consider the multiple levels of schools’ culture, such as: ecology, structural organisation, perceptions held by actors and values promoted through official policies.

The successful implementation of such LOTE programmes may serve to interrupt the traditional power structures that are frequently promoted in formal educational practice. These structures often relate to dominant and submissive behavioural patterns and promote a restrictive concept of national identity. An effective approach to policy implementation that fosters diversity of language and culture, should focus on engaging key players, such as policy advisers, principals and classroom teachers, as well as the traditionally forgotten actors (parents and students), situated at the lower echelons of educational hierarchy. In this sense, the implementation of LOTE programmes based on a shared power structure can expand the use of multi-tiered scaffolding through dynamic forms of parental and peer participation, particularly in the area of informal LOTE learning. Finally, the study confirms and adds nuances to the complex interplay observed between first and second language thought processes as described by Ventriglia (1982) and Vygotsky (1986). Future qualitative research is recommended to further examine students’ metalinguistic awareness and learning management through the use of observation spanning first and second language learning in formal and informal contexts over an extended period of time.

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INTRODUCTION

This study is about literacy learning that takes place in a Catholic primary school, at home and in an isolated community of Northwestern Queensland. Its central concern is to further explore the connections between students' second language learning, social interaction and identity construction that unfold in a community organisation of culture. In light of Australia's contemporary context of increased international trade and highly diversified immigration intakes, unraveling the complex connections between students' learning and development in LOTE_[K1]¹ and societal, family and school factors can be viewed as fundamental to establishing literacy programmes which promote social justice and collaborative power structures.

In Australia, the diversification of student populations due to social migration has given many urban and outback schools a large percentage of students with non-English linguistic and cultural backgrounds (Luke, 1993). In this context of diversity, the teaching and learning of literacy has taken on new meaning. Today, in Australian classrooms, the term literacy generally refers to reading, writing, listening and speaking as being interrelated and involving cultural knowledge which enables the child to use language appropriate to different situations (Department of Employment, Education & Training, 1991). This holistic definition views literacy as being shaped not only by teaching practices, but also by a range of socio-political structures and ideologies, which foreground the important connection between language, literacy and culture.

Including diverse socio-cultural perspectives in the formal curriculum and in student-teacher relations has been described in several industrialised countries as a necessary element for adapting educational institutions to the needs of a socio-cultural and linguistically diverse society (Adler, 1993; Berthelot, 1991; Heath, 1983, Kamberelis & De la Luna, 1996). In response to the literacy needs of a diverse

¹ The Commonwealth Government and the majority of State Education Departments and Catholic Education Offices systematically employ the term Languages Other Than the Teaching of English (LOTE), to refer to the teaching of community languages in Australia's education system. Consequently, for the purposes of clarity, the term LOTE will be used consistently throughout this thesis. However, the author recognizes that in relation to Australia's community languages, the term LOTE may be interpreted as being driven from an Anglo-centred viewpoint. For example, with respect

Australian society, policies recently adopted at the Commonwealth, State and Diocesan² levels have linked culture and literacy through a framework of equal opportunity and social justice. The publication of official policies has given rise to a plethora of educational programmes such as LOTE, English as a Second Language (ESL) and various multicultural programmes, which aim to promote social integration and successful academic outcomes for all students. Apart from the operational difficulties of implementing such programmes, influences exerted on the classroom, including resource material, teaching strategies and perceptions of the school community have been documented in various settings as limiting some students' educational outcomes and opportunities (Heath, 1983; Luke, 1993, 1995; Singh, 1989; Walton, 1993). While a growing number of researchers have employed the socio-cultural perspective to investigate the relationship between literacy, language and socio-cultural practices, the participants in these studies have generally been members of majority cultures learning their first language in home or school settings, or those from a minority culture learning English as a second language in school. Little research has been conducted using the socio-cultural perspective (Bakhtin 1981, 1984, 1986; Rogoff 1990; Vygotsky, 1986), to explicate the relationship between middle primary students' LOTE learning, social interaction and identity construction.

The study began as a personal journey whereby as a parent and researcher in an isolated community of Northwestern Queensland, I began to examine the nature of literacy and LOTE learning at primary school. Initially, I planned to investigate the bilingual shared story experience as an effective teaching strategy in a primary classroom. However, my participation as a researcher-interventionist evolved as I considered the broader socio-cultural context in which the "teaching experiment" was conducted. My interest in examining the connections between the surrounding fields of society, school and family was consistent with my socio-cultural and linguistic background, which involved bilingualism and migration. As a newcomer to Australia, I was particularly aware of the need for migrants to integrate into their adopted society. As a qualified teacher and bilingual parent, I was concerned about

to the term's syntactical structure, the adjective "other" is used to refer to a plurality of languages, which is juxtaposed to a specifically identified language: English.

² Diocesan refers to the local district unit within the Catholic Education System.

the impact of the education system on the language practices of young migrants whose formal schooling took place in monolingual and isolated settings. As a Catholic member of the community, I also attended mass at the parish church affiliated with the school studied, and was concerned about the social justice of the accepted practices and routine of my local Catholic community.

The study tracked three Year 4 students' learning and development during a "teaching experiment"³ that considered both first and second language settings and a range contextual conditions. On a micro-analytical level, students' actions were explicated from observations carried out under a range of literacy activities conducted in LOTE and English. On a macro level, students' actions were analysed within an emergent framework that depicts a community organisation of culture (Allaire & Firsirotu, 1988; Cummins, 1996). This critical institutional framework describes culture as a symbolic system of ideas and highlights the intersection of a multiplicity of contending socio-structural and cultural fields observed in society, at school and at home and the interpersonal spaces created through social interaction.

Over a period of nine months, I adopted the official role of interventionist-observer in the school. As an interventionist in the Year 4 classroom, I implemented a Language and Culture Awareness Programme that aimed to sensitize students to language and culture with an approach that related LOTE learning to other aspects of the primary school curriculum. The teaching of French as a second language was carried out through a variety of pedagogical strategies, including bilingual shared story experiences. Whilst the programme focused on teaching French, activities involving languages such as English, Danish and Dutch were also supported. Over the nine month period, I also acted as an observer to gather an extensive array of dialogic sequences, which were triangulated through multiple data sources such as semi-structured interviews, work samples, journal entries and document review. Finally, as a resident of Outback City, my reflections were enhanced through an intimate association with the school and members of the extended community. For a three and a half year period between 1995 and 1998, my family and I lived,

³ The term "teaching experiment" is based on a qualitative approach to designing and implementing programmes concerned with the upbringing and teaching of children. This term is explicated in Chapter 2 and will be used consistently throughout the thesis.

worked, studied and played in this isolated community of Northwestern Queensland.

The collation of data through thematic analysis permitted the construction of three case studies, which documented Sarah, Jerry and Tom's participation in literacy activities conducted in LOTE and English under formal and informal settings. The use of the qualitative method was particularly pertinent in attempting to gain a holistic understanding of the organisational culture of the school and the richly layered dynamics of children's social interaction in classroom, community and home settings. The goal of the study was to provide information about the dynamic outcomes arising from students' learning and development that were mediated through social interaction and socio-cultural and contextual factors situated at the levels of society, school and family. Specifically, the aims included explicating the three case study students' participation over the course of the study with respect to the following interrelated aspects of learning and development: use and understanding of language(s), learning management, scaffolding and construction of identity.

Chapter 1 of the thesis reviews the literature pertaining to various aspects of the social-constructivist paradigm of learning that relate to teaching in a culturally and linguistically diverse society. Chapter 2 describes in detail the methods and analytical paradigm which informed the construction of the three case studies. Chapter 3 analyses data relating to the surrounding fields of the community organisation of culture. Chapters 4, 5 and 6 present three individual case studies that analyse Sarah, Jerry and Tom's participation in a range of literacy activities. Chapter 7 integrates the insights obtained from the three case studies. Chapter 8 offers a conclusion that examines the implications of the findings for Australian teaching practice, particularly with respect to LOTE learning. Suggestions are also made for future research.

Chapter 1

REVIEW OF THE LITERATURE

1.1 Socio-cultural theory

A preliminary overview of the literature will identify a number of domains which inform the development and execution of this study. Based on the principles of a social-constructivist viewpoint of learning and development, a socio-cultural perspective of literacy is adopted.

1.1.1 A socio-cultural perspective on literacy

The origins of the development of a socio-cultural perspective on literacy can be traced back to the early 20th century. During this era, heightened industrial reform magnified the need for a skilled labour force, which encouraged the democratisation of education by no longer limiting the advantages of being literate to the aristocratic ruling classes (De Castell, Luke & MacLennan, 1986; Taylor, Rizvi, Lingard & Henry, 1997). Following World War II, educators' increasing concerns with quantifying literacy into normalised types of behaviour led to the popularisation of the bottom-up model of reading. For supporters of the bottom-up model, reading was defined as an observable process, involving the recognition of individual units of sounds, letters, syllables and words. Up until the 1970s the teaching and learning of literacy was viewed as a linear process, which initially involved the mastering of simplified activities such as recognising alphabet letters and phonetic sounds, before actually decoding words and sentences.

This standardised view of literacy as basic reading skills was first challenged by the psycho-linguistic approach (Goodman, 1982; Smith, 1978), which defined reading as more than decoding words and letters, but as bringing meaning to print. Reading was viewed as being directed by the higher-order cognitive stages rather than lower level visual stimuli. Consequently, the teaching of reading began to be viewed as merely a single component interwoven into the complex process of literacy learning, which also involved writing, speaking, listening and viewing. With time, a

greater number of researchers acknowledged the importance of social interaction for children to construct meaning from texts through discussion.

Supporters of a socio-cultural perspective of literacy argue that a close relationship exists between cognitive skills, cultural technology and societal institutions through which skills are acquired and practiced (Ferdman, 1990; Heath, 1983, 1988, 1991; Luke, 1993; Rogoff 1990; Vygotsky 1978). The individual is studied systematically in relation to the social environment, for the standards and practices of literacy are viewed as being influenced by the relationship between institutions, communities, government and cultures. From a socio-cultural perspective, literacy is defined as a social and historical construction which evolves dynamically rather than in a linear fashion, such as learning a set of fixed cognitive skills. In this sense, the concept of literacy has developed from meaning merely the ability to sign one's name, to include reading, writing, listening and speaking in everyday social situations. From this perspective, becoming literate involves mastering the symbolic media that represents a culture's beliefs, values and norms. Being literate implies not only superficial contacts with the printed word, but an understanding of how to manipulate words and concepts in an accepted cultural manner, which is achieved by children through daily social interactions with caregivers and companions (Reid, 1998; Rogoff, 1990).

In light of the increasingly complex relationship between literacy, language and culture due to late-20th century immigration and economic globalization, the adoption of a socio-cultural model appears conducive to promoting social justice and the inclusive curriculum. The following definition of literacy appears appropriate to a research setting whereby classroom practices take into consideration the perceptions and experiential knowledge of students. "Literacy involves the integration of reading, writing, listening, speaking and critical thinking. It includes cultural knowledge which enables a speaker, writer or reader to recognise and use language appropriate to different social situations" (Department of Education, Employment and Training, 1991, p. 4). This definition has been selected for three reasons. First, it views literacy not merely as a set of acquired skills, but as participation in meaningful activities involving all four components of language. Second, the inclusion not only of cognition, but also of

social interaction and cultural knowledge make such a definition applicable for research conducted in a socio-cultural and linguistically diverse environment.

Third, having been adopted by the majority of Australia's state and Catholic Education Offices, this definition is pertinent to Australia's specific socio-political and historical context.

1.1.2 A social-constructivist theory of cognition and language development

Based on Vygotsky's social-constructivist theory of learning and development, the socio-cultural perspective on literacy underpinning this study reflects the view that learning is constructed and negotiated through social experiences. Over the past two decades, the influence of Vygotsky has shifted the focus of developmental psychology, which was previously dominated by Piaget's constructivist theory of learning. Vygotsky (1986, 1978) proposed the notion that children, from birth, evolve and learn from their social environment in a manner which is not necessarily determined exclusively by nature. While Piaget viewed social interaction as being conducive to development, Vygotsky argued that social interaction formed the internal plane of cognition (Renshaw, 1992a). For example, Vygotsky believed that children's level of cognition could be extended by participation in activities with more skilled partners.

Vygotsky (1978) identified at least two developmental levels which described the relationship between learning processes and learning capabilities. The first level was described as the actual developmental level, which indicates the child's level of mental functioning on an independent basis. Vygotsky argued that a second level of development, which measures children's accomplishments with the assistance of others, is more indicative of their mental development. The zone of proximal development described the difference between the actual levels of development through independent problem solving and the level of potential development. This difference was determined through a process called scaffolding, which involves adult guidance or collaboration with more capable peers. For example, adults were viewed as guiding children through various methods, such as simplifying activities into various components, asking leading questions or pointing to the words as a child reads.

The concept of scaffolding was developed to describe the process of graduated and strategic assistance offered by adults to support children's problem-solving activity (Bruner, 1983; Wood, Bruner & Ross, 1976). As such, it represents a particular vision of how the zone of proximal development might be created. Until recently, the concept of scaffolding was perceived by many researchers as a linear process, involving a sympathetic adult guiding a co-operative child, who gradually gained more control in the partnership. This perspective assumed the competent partner harmoniously relinquished control in the partnership by directing the learner's attention to key aspects of the tasks, monitoring progress and adjusting degrees of assistance in a process which led to independent learning. However, more recently researchers have attempted to widen the traditional view of scaffolding (Paris & Cross, 1988; Rogoff, 1990; Stone, 1993), by focusing more intently on the child's active participation as they seek solutions to problems. Rogoff (1990) extended the concept of the zone of proximal development by emphasising two elements of guided participation: the interdependent and complementary role of children, their caregivers and companions and the importance of tacit, distal and face to face social interaction.

Some socio-cultural researchers have begun to consider the conflictual nature that sometimes characterizes the scaffolding process and the personal relationships existing between the novice and their more experienced partner. Stone (1993) claimed that the effectiveness of interactions (and therefore the potential for learning within the the zone of proximal development), varies as a function of the interpersonal relationship between participants. Litowitz (1993) and Goodnow (1990) argued that in Vygotsky-influenced literature, descriptions of learning in the zone of proximal development often present a limited picture of co-operation involving willing teachers and eager learners. For example, Bruner (1978) described the gradual process through which the adult uses questions and gestures to guide the child to accomplish multiple steps in a proposed task. In addition, Nelson and Gruendel (1986) noted the gradual process by which adults scaffolded young children to gradually take responsibility for daily routine acts, such as getting dressed.

To widen these limited descriptions of learning in the zone of proximal development, Renshaw (1996) argued that the manner in which children obtain information from scaffolding and appropriate it through different contexts, such as peer-peer-interaction or individual activities should be investigated. Despite their limited level of competence in a specific task, children, as they assert their own identity, will sometimes attempt to lead or control an activity. On other occasions, children may resist requests by the expert to engage in an activity. On the overt behavioural level, this resistance can take the form of complete disengagement with respect to the activity or to engagement on a peripheral basis. On the verbal level, resistance can involve announcing one's disagreement with a partner or other group member. Here, verbal disagreement or questioning the validity of the expert's statements are indicative of the negotiation and power struggles which are necessary as the child constructs their personal identity by taking on many roles, ranging from that of novice to expert.

1.1.2.1 Scaffolding, learning and identity

Over the past decade, the discussion of appropriating socio-cultural knowledge has been redefined as a process of being accepted into a community of practice, which is linked to the construction of identity (Dyson, 1987; Beaumont, 1999; Renshaw, 1996). From this viewpoint, the zone of proximal development represents more than the accumulation of knowledge and cognitive strategies, but also the construction of a social space through which communities are established and individual identities are transformed. Particularly during the primary school years, Dyson (1987) argued that as their awareness of self and others increases dramatically, children work to establish themselves as competent members of a social group and as unique special beings. Dyson (1992) observed that as children manage relationships and move towards the developmental goals of establishing identity, forming affiliations, displaying competency and gaining a sense of control over their lives, their social worlds are often organised around "zones" of age, gender, ethnicity, religion, ability and other markers of sameness and difference. As children travel across these zones in the classroom community, they construct boundaries and develop spoken and unspoken rules about when and by whom the boundaries can be crossed.

From this view point, learning cannot be dissociated from the process of constructing one's identity, which is perceived as becoming a member of a community by both adopting and rejecting attitudes and practices. This shift towards a dialogical rather than an individual construction of identity focuses on social practices which involve individual's initiations, the responses of others to these actions and to the surroundings. In this vein, as described in Wertsch (1991), many of the assumptions about cognition suggested by Bakhtin (1981, 1984, 1986) can be linked to the social constructivist view of identity, for example: the fundamental connection between aspects of human mental functioning and the communicative process and the importance of using developmental analysis to understand human cognition. In particular, the term "voices", derived from Bakhtin's works, is pertinent for examining students' construction of identity as viewed through a process of mediated social interaction.

Gilligan (1993) suggested that the concept of voice is simultaneously relational, cultural and deeply psychological. From this perspective the concept of voice enables the researcher to examine "the self" as a socially constructed entity located in a network of discourses. Fulwiler (1994) described the personal identity of "voice" as largely determined according to where one lives, works, plays and with whom one interacts. From this paradigm, personal identity is conceived as being created by reflecting upon and internalising the words of others and appropriating some of these words by creating personalised versions.

An emerging area of research relates to the nature of the zone of proximal development while children utilize cultural tools. For example, Jones (2001) investigated student interaction during a group activity entitled "floorstorming", which requires teachers to prepare a montage of pictures to create additional scaffolding for students' oral language. After introducing the "floorstorming strategy" to two groups of upper-primary students in two different schools, Jones observed that each group of students used talk in conjunction with images as mediating tools. When asked about the purpose of talk during the "floorstorming strategy", one group of students described sharing ideas and helping one another whilst the other group referred to regulating knowledge and obtaining help.

After observing students using graphics calculators Brown and Renshaw (1995) concluded that such cultural tools dramatically transformed the nature of the relationships in scaffolding, for students displayed behaviour such as hugging or hitting their heads on the calculators when they made mistakes. In this, the calculator became an active partner in the scaffolding that facilitated the students' learning. This type of research has extended inquiry into the scaffolding process. For example, little is known about how students' adoption of specific roles can be influenced by factors such as the context of the learning situation, the nature of the partnership, the relationship between members in the group and the types of mediational tools used. In turn, these factors can influence the breadth of the child's zone of proximal development in both first and second language learning.

Whilst there is increasing interest in understanding how students construct their identity through mediated action, most researchers' interest in the changing nature of zone of proximal development has focused on activities conducted in first language settings. However, van Lier (1996) investigated the scaffolding process by using an overhead projector to practise phrasal verbs with a group of ten students who were learning English as a second language. Van Lier described the teacher's role as "pulling" (without forcing) the students into an ever-expanding zone of proximal development as they gradually gained confidence and proficiency in language skills. Other second language theorists, such as Cummins (1996) and Saunders (1991) investigated the influence of socio-political factors on linguistic competence. Whilst second language learning theories have not focused on scaffolded situations and the transfer of power from one partner to another, such research has investigated the influence of socio-political factors on linguistic competence. In this sense, the socio-political forces which encourage individuals to adopt the voice of authority within a given community cannot be dismissed (Wertsch, 1991). With respect to diversity within the classroom or school community, the favoured voice of authority may influence the manner in which children appropriate and transfer information from second language to first language contexts and vice versa. Specifically, the appropriation of certain types of information may be inhibited if the status of the mediational tools used is perceived as unofficial and/or nebulous.

1.1.2.2 Pedagogical tools: The role of shared reading

To understand the pedagogical role that shared reading can play at home or in the classroom, it is first necessary to define such a literacy event. While researchers have defined shared reading with a multitude of terms, common elements such as social interaction, and the context of learning remain consistent with a socio-cultural approach to literacy. Phillips and McNaughton (1990) employed the term storyreading to describe one of the many recurring social practices used by different socio-cultural groups to promote literacy. Heath (1986a) described shared reading as a learned behaviour which is characteristic of school-oriented parents and children who interact through modeling and instruction to make sense from books. Goldenburg, Reese and Gallimore (1992) defined reading stories as part of the literacy activities involving any interaction with print. Renshaw (1992b) described storyreading as a joint activity which symbolises cultural apprenticeship within a literate society. Mallan (1991) differentiated between two very different yet commonly confused practices: storytelling, which is born out of the oral tradition and storyreading, which depends on the printed text. However, storytelling and storyreading are intertwined, particularly in the early stages of reading at home as parents often create a story as they look at picture books with their children.

It has been recognised since the turn of the century that parents play an important didactical role in storyreading with their children (Huey, 1908/1968). Correlational studies undertaken between the 1950s and the 1970s indicated a positive relationship between early childhood experience in being read to and children's vocabulary development, their eagerness to read and success in learning to read (Chomsky, 1972; Clark, 1976; Durkin, 1974-75). Since the 1980s, researchers have opted for more descriptive methods to analyse how the complex interplay of oral and written language in parent-child shared reading promotes emergent literacy skills (Beals, 1992; Heath, 1983; Phillips & Mc Naughton, 1990; Renshaw, 1992b; Teale & Sulzby, 1987; Wells, 1986). Conclusions have emphasised how the distinctive manners in which parents and children participate in storyreading sessions, prepare, or fail to prepare children for the conceptions of literacy used in school settings. Snow (1983) concluded that differences in school literacy performance standards are partially explained by the distinctive ways in which mainstream families prepare pre-schoolers

experience to describe not only the interaction between teacher and listeners during shared reading, but also the social and literacy events surrounding story reading in a classroom characterised by a developmental environment focused on emergent literacy. Holdaway attempted to give reading to a group of children a fundamental role in literacy instructional programmes by incorporating the following elements into the shared reading model:

- i) enlarged books to create a print-stimulated process;
- ii) poems and songs to settle the children before commencing reading;
- iii) predictions and discussions centred on decoding and story comprehension;
- iv) connections between literacy experiences in the book and personal experiences of the outside world;
- v) re-reading and independent reading of favourite stories;
- vi) language and expressive activities such as alphabet games, puzzles, painting, drama, mime.

For several reasons, the term shared story experience will be employed in the proposed research. First, the term "shared" stresses the social interaction and dialogue which is inspired by printed or oral words. Second, the emphasis on social interaction reflects a socio-cultural perspective on literacy which examines the literacy event, the goals and beliefs underlying the activity and the manner in which the event is carried out. Third, the term "experience" indicates that although shared reading will be the primary pedagogic tool utilised to implement a language and culture awareness programme, other language and literacy activities will also be offered, such as retelling, drawing, singing and cooperative group work. The shared reading experience is considered particularly applicable for improving the literacy skills of those children considered at risk or for E.S.L. learners, (Education Department of Western Australia, 1994a).

A review of the relevant literature demonstrates that much of the attention to classroom shared reading has focused on experimental studies relating to the academic outcomes of various shared reading programmes, especially with

students from disadvantaged socio-economic populations. For example, Fietelson, Kita and Goldstein (1986) concluded that disadvantaged first graders who listened to stories for 20 minutes per day for a period of six months, scored significantly better than the control group on decoding, reading comprehension and active use of language. As well, Morrow, O'Connor and Smith (1990) found that experimental groups of at-risk kindergarten students who followed a daily storybook reading programme scored significantly better than the control groups on story retellings, attempted reading of favourite stories, comprehension tests and other measures. These findings are consistent with the work of Box and Aldridge (1993) who found that following an eight week long study in which the treated group participated with their regular teacher in shared reading experiences with predictable books, 24 four-year old Head Start children outperformed placebo and control groups in their scores on print concepts, although not on story structure.

While these experimental studies have identified the benefits of shared reading by controlling variables in order to observe specific aspects of literacy development, more recently ethnographic observation in the classroom has focused on discourse patterns observed between teachers and students during the shared reading experience. Consistent with the work of Luke (1993, 1995), Talty (1995) concluded that if traditional classroom question, answer and evaluation sequences dominate discourse (IRE format), learning literacy is reduced to a competition aimed at guessing teacher answers. Talty examined the conversational interaction of small talk around big books in two Year 2 classrooms. A qualitative analysis of transcripts demonstrated that despite similarities of genre and register related to classroom context, great differences existed in discourse patterns used by two teachers. Elster and Walker (1992) concluded that rereading familiar stories allowed children greater child-initiated talk as they became more familiar with the texts. Participants' intentions were viewed as strongly influencing the interactions involved in scaffolding.

- Whether conducted at home or at school, research investigating shared reading experiences has focused on concepts such as collaboration and cooperation. The utilisation of these concepts assumes that the adult-child

interaction is consistently characterised by harmony and non-conflictual participation. Recently, it has been argued that in adopting a socio-cultural perspective, precautions must be taken to avoid defining the interaction during shared activity through a linear framework which doesn't allow for changing patterns and co-regulation between participants (Elbers, Hoekstra & Hoogsteder, 1992; Renshaw 1992c; Renshaw & Gardner, 1990). Even from an early age, children seek to control certain elements of shared activities (Renshaw, 1996). In this sense, children contest adults' privileging one goal over another or can resist the adults' attempts to impose a particular interpretation of a situation. Resistance manifests itself through shared activities in various forms such as the child's direct refusal to comply with the adults' commands or as a more gradual control-taking of the event by the young learner. An analysis of the amount and type of child-adult and peer-peer initiations in dialogic interaction could enrich descriptions of various forms and levels of resistance and co-operation. In this sense, resistance can be interpreted as the emergence of the journey to self-regulation.

1.1.3 Social-constructivist theory and second language learning

While the social-constructivist theory of cognition has been utilised primarily in conjunction with first language learners, Vygotsky (1986) did provide his readers with some information regarding his views on second language learning. For Vygotsky, although the acquisition of a first and second language followed a general process of speech development, the learning of a second language involved the translation of well developed concepts in the first language. Ventriglia (1982) rearticulated the practice of children establishing conceptual links between two languages with a term, "bridging". Beginning with perception, bridging was described as evolving into understanding and relabelling familiar objects in a new language. For instance, a child who is able to read can use their knowledge of reading in their first language to decipher words or comprehend statements in their second language. Ventriglia's work supports Vygotsky's hypothesis that in order to learn concepts in a second language, concepts in the first language must be well established. Ventriglia (1982) also identified social interactional strategies which described children's preferred style of second-

language level of participation. For example, the term crystallising described the process whereby children identified more strongly with the home language and culture and initially rejected the second language. As well, the term crisscrossing described the process whereby children chose to identify with both cultures and languages.

Vygotsky (1978) also argued that learning a second language was equated to understanding scientific concepts, for it involved conscious and intentional reflection. In this sense, by studying a second language, a child's knowledge of their first language became more abstract and generalised, a premise which has been more recently confirmed by linguists and educational researchers describing cognitive benefits of second language learning such as metalinguistic awareness (Bialystok, 1991; Cummins, 1991; Diaz & Klinger, 1992). Such studies have generally focused on subjects who are considered to be at least functionally bilingual. An exception to this tendency is demonstrated in the research of Yelland, Pollard and Mercuri (1993), whose experimental study conducted in Australia, in a Year 1 classroom, examined the metalinguistic benefits of limited contact with a second language programme in Italian, consisting of rhymes, stories and pictures. Conclusions suggested that after 6 months of instruction in Italian, marginally bilingual children showed a significantly higher level of word awareness than their monolingual counterparts. Such results hold promising prospects for the use of second language programmes aimed at enriching children's reading readiness through increased word awareness. However, further research is required to widen the types of methods used to measure metalinguistic awareness. Furthermore, little is known about how children actually obtain information from both first and second language learning, appropriate it and apply it to various contexts, such as peer-peer interaction or in community settings. By drawing on activities normally conducted in first language settings, such as shared reading experiences, children gain knowledge in their first language, which can be used as a cultural tool to support second language learning. Reflections on these questions require repeated observations of students interacting with a variety of partners in both first and second language naturalistic settings.

Vygotsky's premise that children intentionally reflect upon language during second language learning has also been supported by interactive research into second language learning. Several researchers have suggested that children employ cognitive and social learning strategies to understand word meanings and structures. For example, O'Malley and Chamot (1990) and Oxford (1990) emphasized the conscious and dynamic mental process on the part of second language learners, which can be grouped into three major categories:

- i) Metacognitive strategies involving thinking about the learning process and planning for learning. Examples include identifying problems to be solved, directing one's attention to the learning situation, monitoring and evaluating one's progress;
- ii) Cognitive strategies involving interacting with the academic material. Examples include taking notes, making summaries, making inferences and seeking support from speaker of the target language;
- iii) Social/affective strategies involving interacting with another person to facilitate learning. Examples include asking questions for clarification and cooperating in a group.

Whilst these categories trace a closer affiliation between the cognitive and social planes of second language learning, the relationship does not account for the principles of guided learning. Research examining the application of such strategies has concentrated on the individual benefits which students can acquire, such as improving communicative competence in second language learning. Further second language research is required to analyse the power shifts during scaffolded situations, which often unfold in a non-linear trajectory and affect students' perception of self.

1.1.3.1 Shared reading and second language learning in school contexts

While research focusing on the positive effects of shared reading for developing literacy skills in the classroom has traditionally been limited to children learning their first language, exceptions to this trend are worth noting. Strickland, Morrow, Fietelson and Iraqui (1990) investigated disadvantaged Arab children who spoke a non-standard local Arab dialect before formal schooling where standard literate Arab was the norm. Individual tests of listening comprehension and a picture-story telling task demonstrated that children from the experimental class, who were read to every day, outperformed their peers who participated in a structured language development programme, in areas of listening comprehension and active language use. In another study focusing on rereading in school contexts, Carger (1993) observed that the rereading of two storybooks with English as a second language learners improved second language word count. As well as the quantifiable data, Carger noted affective results such as children's increasing self-confidence and communication abilities after repeated pretend readings. These studies have pointed to the use of the shared reading experience in simulating an “at home storytime atmosphere”, which enables second language learners to approach literacy through discussion and meaning-centred activities. Still, most research has investigated the effects of shared reading in environments where students learn the language of the dominant population. Little is known about using an ethnographic research methodology at the primary school level to implement a Language and Culture Awareness programme, which utilises shared stories as a pedagogical tool to investigate social interaction during a number of scaffolded situations in both first and second language learning.

The concept of scaffolding or guided participation in shared reading can be adapted to second language learning by utilising elements of the interactionist view, which suggest that comprehensible input is necessary for language acquisition. Long (1985) described interactional modification taking place in conversations between native speakers and non-native speakers as a necessary mechanism for making input comprehensible. Native speakers were viewed as adjusting their language level to facilitate comprehension especially for

beginning-level learners acquiring a second language. Lapp, Flood and Tinajero (1994) coined the term “oral previewing” to describe the adjustment of teachers’ language input to children’s language proficiency and comprehension level during story reading in second language learning. This strategy involves scaffolding techniques such as making frequent repetitions of key words and ideas, clarifying the meaning of words through illustrations and using gestures, body language and facial expression to convey concepts. This particular concept of scaffolding focuses on the process by which an adult assists a child to complete tasks beyond the child’s individual capabilities (Wood, Bruner & Ross, 1976). A wider definition of the concept of scaffolding in second language learning must consider the active participation of both partners in language activities and the changing patterns of harmony and conflict characteristic of the co-construction of meaning. In this sense, resistance can be viewed as part of the normal process of the apprentice gaining confidence and constructing their identity. Tracking social interaction through the observation of bilingual shared story experiences and a variety of first and second language literacy activities will shed light on students’ second language learning strategies and their construction of identity during interactions involving student-teacher, peer-peer and individual activities.

1.1.4 Socio-cultural research and social justice

Since the 1980s, conclusions drawn from literacy research emanating from a socio-cultural perspective have called attention to previously unnoticed differences in some communities’ literacy and discourse practices and the conception of literacy accepted in school settings. Such research has drawn largely upon an ethnographic model whereby the researcher lives or spends a great deal of time in a community to investigate the relationship between socio-cultural practices and students’ learning and socialisation. In a rural agricultural town in Highland Guatemala, Rogoff (1981) observed the extent and circumstances of children’s contact with adults and peers using a relatively unobtrusive method called spot observation (Rogoff, 1978). Rogoff (1981) argued that contrary to Western societies, children observed in the Mayan community rarely interacted with adults as conversational partners, but participated in adult activities through the process of observation and demonstration. Rogoff (1981)

concluded that in industrialised societies, parents emphasised the active instruction of their children because of the limited access available for children to observe adults participating in daily activities, with the exception of household activities.

In her classical study in the field of ethnography, Heath (1983) widened the field of social analysis by comparing the relationship between two American communities' socio-cultural practices and children's achievement in formal school settings over a period of more than 9 years. After collecting data in Roadville, a white working-class community and Trackton a black working-class community, Heath identified the effects of the preschool, home and community environment on the learning of language structures and uses needed in classroom settings. Heath observed that the sequence of language patterns used by children in Trackton did not prepare them for the types of literacy activities offered in schools. Whilst Roadville children appeared to have developed many of the cognitive and linguistic patterns equated with school readiness, the children of working-class parents did not maintain their academic success beyond the acquisition of basic skills. In comparison, the children of the mainstream blacks and whites of the region, who were raised in environments that promoted values and practices similar to those observed in formal school settings, such as encouraging promptness and linearity in daily routines, achieved a greater level of literacy.

By using an ethnographic approach that examined students' natural language behaviour in a variety of contexts, Gilmore (1986) also established the connection between socio-cultural practices and children's achievement in formal school settings. Observations focused on a student population described by their teachers as lacking in literacy abilities. These students regularly participated in two informal literacy events which took place in the playground and out-of-school settings. Through direct observation, Gilmore noted that "Steps", a distinctive genre of street rhymes chanted and danced by female students, transformed a spelling exercise normally practiced in the classroom through linguistic play and physical choreography, and conveyed a sense of ownership to the participants. Furthermore, Gilmore noted that "Dungeons and Dragons", a game generally

played by boys in Years 6 to 8, contained a great deal of complex expository text, including the interpretation of charts, graphs and technical information, which often represented more challenging reading than the boys' school assignments. Gilmore concluded that because the students' performances during participation in these sub-rosa literacy events dramatically expressed individual language and literacy abilities, teachers should not limit classroom testing to instructional contexts. By evaluating only oral and written interaction between teachers and students, teachers tend to measure the degree to which students accept or resist school's values. In this sense, Gilmore provided new insights into the literacy competencies of pre-school and school aged children's abilities across a variety of social contexts

In a democratic society, being literate is viewed as indispensable for collaboration, debate and effective decision making, processes that enable full activation of individual rights (Bianco & Freebody, 1997). However, these types of ethnographic studies acknowledge the discrepancy often observed between formal literacy teaching and assessment and children's out-of school literacy practices, which can lead to inequity in education. More recently, studies have identified the values and perceptions of classroom teachers and school administrators regarding accepted forms of literacy and literate behaviour as representing important factors that affect children throughout their schooling (Ferdman, 1990; Reid, 1998). Although social inequity can be caused by explicit and public policies and practices, several researchers have argued that inequity can operate implicitly and be embedded within institutions and patterns of employment opportunities. Cummins (1986, 1996), Bourdieu (1990), Luke (1993, 1995) and Olneck (2000) described teaching strategies, texts and assessment criteria which promote the values of dominant social classes and cultures as part of the cultural capital that reinforces social reproduction and stratification in student achievement. By extending the analysis into the political arena, such reflections have reinforced the connected issues of literacy and social justice by highlighting the web of interrelated socio-cultural and contextual factors that place some communities at a disadvantage. For example, Walton (1993) concluded that with regard to Aboriginal education in the Northern Territory of Australia, social inequity was maintained through institutional

racism and invisible pedagogy in both practice and policy that excluded some groups within society.

1.1.5 Australian policies relating to literacy, language and culture

To better understand the socio-political and cultural context which influences the learning environment of the proposed research site, an overview of the Commonwealth Government, the Queensland Department of Education and the Catholic Education Office (Diocese of Townsville) policies and practices relating to language, literacy, and culture will be conducted. In Chapter 3, which introduces the data presentation, many of these policies will be analysed with respect to the values entrenched within their linguistic structures.

Due to the influence of its local aboriginal culture, Australia has historically been characterised by a multiplicity of languages and cultures. However, beginning with the arrival of the English naval lieutenant James Cook in 1770, Australia's settlement was conducted through the British colonialist tradition of exploring, conquering and assimilating native populations (Macintyre, 1999). Over the years, the practice of colonisation proliferated the ideology that standard English is the preferred and superior language in education. Arthur (1995) argued that this emphasis on monolingualism and the dominance of English in Australia as a form of prejudice similar to racism or sexism, known as linguicism.

Large-scale and diverse immigration has characterised the European settlement of Australia, but following World War II, socio-economic changes in source countries created a more widely diversified migrant population. Until the 1960s the education system was viewed as a political instrument for assimilating immigrants and indigenous peoples (Rizvi, 1988). In the mid-1960s, the introduction of classes in English as a second language aimed to alleviate the English language difficulties faced by immigrants. Similar to other industrialised countries such as England and Canada, Australia adopted a new approach in the 1970s which addressed the challenges of cultural diversity by acknowledging the contribution of minority cultures to the host society. Termed multiculturalism,

this policy was considered important in Australia not only for cultural relations, but also for social justice and economic efficiency.

During 1979-1986, the Schools Commission launched a nation-wide Multicultural Education Programme (MEP) which financed 2,871 projects throughout Australia in order to integrate the multicultural philosophy into the education system. Although the Multicultural Education Programme was not renewed after 1986, the Commonwealth Government's multicultural policy was reiterated by the publication of the National Agenda for a Multicultural Australia (Commonwealth Government, 1989). The National Agenda stated that, regardless of their socio-cultural or ethnic heritage, children must be provided with equal opportunities to ensure the full development and expression of their talents. In the area of language and communication, the National Agenda defined English as the national language and assumed that at least some level of proficiency in this language is necessary for Australians of other language backgrounds to participate fully in society. Learning languages other than English was also recognised as being useful for improving communication with people in other countries and for understanding different cultures.

With the publication of several documents from 1987-1998, the Commonwealth Government recognised and reiterated the importance of language not only for communication, but also for cognitive, social and cultural development. First, the National Policy on Languages (Lo Bianco, 1987), which was prepared for the Commonwealth Government by a Ministerial Consultant, aimed to achieve competence in English for all Australians, support for Aboriginal languages and the learning of a language other than English. Second, the Commonwealth Government's proposal for a national collaborative effort to improve language and literacy achievements was presented in the policy information paper entitled Australia's Language: The Australian Language and Literacy Policy (Commonwealth Government of Australia, 1991). Key goals included the development and maintenance of effective literacy in English for all Australians as well as the expansion and improvement of LOTE learning. Third, The National Statement on Languages Other Than English (LOTE) (Curriculum Corporation, 1993) restated the importance of learning a second language to

develop cross-cultural understanding and enhance children's cognitive and affective development. Additionally, the National Curriculum Framework (Commonwealth Government, 1994) reinforced the importance of cultural education, cultural diversity and multiculturalism as a cross curriculum perspective. The Preschool-Year 10 curriculum recommended that by the end of Year 10, students should be able to use a language other than English effectively in a prescribed range of formal and informal settings. Finally, Literacy for All: The Challenge for Australian Schools (Commonwealth of Australia, 1998) described a major policy objective of the Commonwealth Government as providing all young people in Australia with strong foundational literacy skills.

In Queensland, since the 1990s, the concept of multiculturalism at the state and Diocesan levels has been predominantly articulated through the generic term “social justice”, which attempts to address the needs of all students especially those belonging to various target groups such as the Aboriginal and Torres Strait Islanders, gifted students, geographically isolated students and those from diverse cultural and linguistic backgrounds. Consistent with the principles of the Commonwealth Government's social justice strategy statement (Commonwealth Government, 1990-91), the Queensland Department of Education published a working draft of the Social Justice Strategy 1994-1998 (Queensland Department of Education, 1995), which defined social justice as the process of providing maximal educational outcomes for all students by considering their sex, socio-economic situation, linguistic and cultural background and any impairment or special talents. One key area described as necessary for maximising access, participation and outcomes of all students reflects the concept of inclusive curriculum. An inclusive curriculum is obtained when barriers that decrease some students' level of academic success are identified and eliminated, diversity is valued, discrimination is understood, social injustice is challenged and citizens are empowered to participate as equals. In contrast to this document, at the Diocesan level the focus observed in Education for Justice and Peace (Catholic Education Office, Diocese of Townsville, 1991) and Guidelines for School Equity Committees (Catholic Education Office, Diocese of Townsville, 1995) offered a definition of social justice that included a socio-cultural and spiritual dimension. In this sense, social justice was equated

with elements of Christianity, specifically modelling the life of Jesus through tolerance, compassion and peace-making.

While authorities at multiple levels have adopted policies and programmes which acknowledge the economic, intellectual and cultural benefits of promoting a literate, articulate and multicultural Australia, the effective implementation of such policies has proven complex and at times problematic due to various factors. According to Taylor, Rizvi, Lingard, and Henri (1997), because multicultural policies were devised by the State in response to the recognition that specific target groups were disadvantaged, the values veiled behind such documents are embedded in the mainstream distribution of power. Additionally, the popular attitude that Standard Australian English is the only legitimate language of schooling combined with the utilisation of a "white Anglo-centred" curriculum has created a narrow view of being Australian (Luke, 1993; Singh, 1990). Some schools' local publications and practices have attempted to adopt an inclusive curriculum. However, such initiatives are often implemented in a piece-meal fashion and focus predominantly on art and other obvious manifestations of cultural differences, which can present a superficial and static view of ethnic minority cultures (Catalano, 1990).

In particular, the Multicultural Education Programme was criticised for focusing on cultural heritage in an apolitical setting, thus limiting any fundamental impact on the educational system (Cahill, 1986; Rizvi, 1988). An independent evaluation of Australia's multicultural education programme conducted by the Phillip Institute of Technology described factors such as administrative weaknesses, differences in aims and perceptions, limited theoretical knowledge of teachers and difficulties in the LOTE courses as hampering implementation (Cahill, 1986). Despite the emphasis given to establishing LOTE learning as part of the standard curriculum framework in both Commonwealth and State policies, Cahill observed that only 34% of teachers interviewed in 50 case studies believed that LOTE programmes should be integrated into the core curriculum. More recently, in 1993, fewer than 12% of students matriculated with a LOTE (HSC examination statistics). At the primary school level, the need for establishing LOTE curriculums possessing common

design, implementation and expected outcomes has been seen as urgent (Lo Bianco, 1987; Langdon, 1992). Still, many State governments have not yet published a syllabus for LOTE programmes at the primary school level. As well, in 1997, the Queensland government retarded the expansion of the LOTE scheme which planned to have all Queensland students studying a second language by the year 2000 (Lamble, 1997).

The need to shift from an Anglo-Celtic dominated curriculum towards inclusion has been recognised in academic research over the past twenty years. Furthermore, a number of Australian researchers have highlighted the need to further investigate the influence of socio-cultural and political factors on the formal and hidden curriculums in educational institutions facing the challenges posed by socio-cultural diversity (Luke, 1993; Kidston & Elkins, 1992; Singh, 1988; van Kraayenoord, 1993). The implementation of an inclusive curriculum demands a reexamination of the collective "we" used in texts and resource material (Luke, 1993). This process involves more than simply including "race" and ethnicity in the curriculum but also rearticulating the way in which socio-cultural and linguistic minorities are represented and examined (Catalano, 1990; Hoffman, 1996; McAndrew, 1992; Singh & Gilbert, 1992).

A growing number of researchers have employed the socio-cultural perspective of cognition to investigate the relationship between literacy, language and socio-cultural practices. Still, little is known about how aspects of the formal and hidden curriculum, including pedagogical material, assessment, interpersonal relations and perceptions are affected by the appropriation and reinforcement of policies through school practices. The close relationship between LOTE learning and culture has been documented in a number of governmental policies which stress the fundamental role LOTE will play in the economic and cultural advancement of a globally interdependent Australia.

Cummins (1993) and Porter (1990) advanced the hypothesis that communicative competence is affected not only through the phenomenon of time-on task, but also by a number of socio-cultural and contextual factors. However, most studies adopting a socio-cultural perspective of literacy have focused on

members of the majority culture learning their first language or those from a minority culture learning English as a second language. In particular, little is known about using the socio-cultural perspective to investigate LOTE learning through the concept of scaffolding and a multi-levelled analysis of the internal factors directly affecting classroom learning and the socio-cultural and contextual variables emanating from the school, community and society. Furthermore, little research has been conducted using the socio-cultural perspective (Bakhtin 1981, 1984, 1986; Rogoff 1990; Vygotsky, 1986), to track middle primary students' LOTE learning in both first and second language settings under a range of formal and informal conditions.

1.2 Objectives of the research

1.2.1 The principal research questions

The study was designed broadly to deepen our understanding of how Australian educational institutions might adapt to and celebrate the richness of the diverse socio-cultural and linguistic population. Two principal questions underpinned the study. The first is summarised as follows: During a “teaching experiment” involving a range of activities conducted in LOTE and English, how did students' learning and development change in relation to the following four categories: use and understanding of language, learning management, social interaction and construction of identity? The second question can be summarised as follows: In what way can the practices revealed during the “teaching experiment” be understood in terms of the broad socio-cultural and socio-structural fields that framed the children's engagement in learning activities?

Chapter 2

METHOD

Introduction

This chapter describes the methodology which was employed to complete the study. First, explanations are given concerning the choice of the qualitative approach for school-based socio-cultural research and the numerous sociocultural tools utilised to gather data. Next, the issue of interpretative validity is commented upon. The three chronological phases of the study are then summarised. Explanations regarding the structure, objectives and daily activities of the “teaching experiment” are provided. Following explanations of procedures used while gathering data from the field site, data reduction procedures are summarised. With a focus on the construction of the case studies, the data analysis procedure is then explicated. In particular, the analytical framework which informed the methodology and drew on elements from diverse areas of research, such as the social construction of identity, power relations in literacy learning and organisational culture are explicated. By locating these micro-processes in a larger configuration of discourse, power and identity, an emergent concept for studying student learning and development in a community culture of practice is proposed.

2.1 The qualitative method: Description and pertinence for school-based socio-cultural research

From a methodological framework, socio-cultural research reflects the move away from the positivist paradigm, which views the nature of reality as being an objective, tangible element (Denzin & Lincoln, 1994; Janesick, 1994; Lincoln & Guba, 1985). Socio-cultural research methods draw on a range of qualitative methods, including ethnographic, naturalistic or anthropological field research. Although qualitative research can be conducted in numerous ways, Miles and Huberman (1994) and Janesick (1994) have summarised some of its recurring features as:

- an intense and/or prolonged contact with a “field” situation;
- an attempt to gain a “holistic” (systemic and integrated) overview of the field context, its logic and implicit and explicit rules;

- an attempt to capture data on the perceptions of local actors “from the inside” through a process of empathetic understanding;
- an examination of relationships within a culture or system;
- an analysis of data which emphasises words rather than numbers.

According to Stainback and Stainback (1988), the characteristics of qualitative research make it particularly effective for studying the social and cultural aspects of schools. Its flexibility allows researchers to understand not only products, but also the multiple relationships operating between space, objects and people within the school. As well, the emphasis that qualitative research places on respondents’ values, attitudes and perceptions allows researchers to investigate the dynamic and evolving realities of the classroom. Qualitative methods appeared particularly pertinent for examining student participation in literacy activities conducted in LOTE and English in relation to the broader socio-cultural and contextual factors existing in a school community, at home and in the ambient society. First, because little is known about this area of study, the emphasis on exploration and discovery permitted me to change or add to the data gathering process to pursue my understanding of the situation and extend concepts. Second, an investigation which considered the respondents’ interpretations of a situation as well as the general cultural and institutional milieu permitted me to situate students’ utterances and actions within a broader framework of analysis. Third, the adoption of a socio-cultural perspective is consistent with the characteristic view of qualitative research that our actions (including acts of meaning-making), are socially-constructed.

2.2 The quest for interpretative validity and reliability

This section begins by explicating the challenges posed for qualitative researchers regarding the specification of criteria for evaluating the validity of studies which have an emergent quality and are bound in context. Following the description of general definitions of reliability, criteria for evaluating the reliability of research instruments is offered. Finally, the process utilised for establishing validity and reliability in light of the purpose of the study are described.

2.2.1 The challenge of validity

For qualitative researchers, who strive to understand detailed meanings through which humans create their own world during social interaction, the traditional notion of validity has proven problematic. This traditional concept of validity is based on positivism, which attempts to determine the extent to which conclusions objectively represent reality and assess whether constructs devised by researchers accurately measure categories of human experience. Because of the focus on describing the multiple facets of reality, a growing number of qualitative researchers have suggested that specifying criteria for valid qualitative work is not responsive to its contingent, contextual and personally interpretative nature (Schwandt, 1990). The question as to whether validity is well suited as a criterion for qualitative approaches to research is illustrated in the words of Geertz (1973):

Cultural analysis is intrinsically incomplete. And, worse than that, the more deeply it goes, the less complete it is. It is strange science whose most telling assertions are its most tremulously based, in which to get somewhere with the matter at hand is to intensify the suspicion, both your own and that of others, that you are not quite getting it right. (p. 29)

On the one hand, there exists a current widespread acknowledgement that the contextual and often emergent nature of qualitative research renders it incomplete and inextricably bound to the contexts and rationales of the researcher (Altheide & Johnson 1994; Miles & Huberman 1994). However, the majority of qualitative researchers agree that the aims of social science should be to produce accounts of the social world that correspond in some controllable way to the setting and situations being described. According to Altheide and Johnson (1994), for many qualitative researchers, the view of Hammersley (1992) remains cogent: “An account is valid or true if it represents accurately those features of the phenomena that is intended to describe, explain or theorise” (p. 69). This view comes close to the positivist position, but unlike that paradigm, the qualitative researcher foregrounds the notion of “account”. This highlights the qualitative assumption that all knowledge claims are positioned and limited by the perspective of the knower. Nonetheless, qualitative researchers attempt to contextualise the grounding of their work in the empirical

world by developing a set of rules and procedures that lie outside specific research projects. Hence, a text is deemed valid if it is sufficiently grounded, triangulated, credible in terms of member checks and based on indicators that have been carefully integrated into a theory (Marcus, 1994).

2.2.2 Reliability: Definitions and criteria

With respect to qualitative research, reliability has been defined as entailing repeatability or “whether or not (or under what conditions) the researcher would expect to obtain the same finding if he or she tried again in the same way” (Kirk & Miller (1986,p.69). Hammersley (1992) described reliability as the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different occasions. In particular, Harper (1994) has described the problem of reliability when using visual documentary in qualitative research as being related to access: whether the photographer has been able to observe a full range of activities that explore the subject being examined. Reliability, then, concerns the systematicity with which observations are made, and the explicit recording and communication of such systematic procedures so that other researchers might follow similar procedures in order to study similar phenomena.

2.2.3 Strategies and reflections regarding validity and reliability

During the quest for validity and in qualitative research, I was guided by analytic constructivism, which views the social world as involving interpretation and attempts to represent faithfully and accurately the phenomena studied. I attempted to ground the data used to create the case studies through the repeated direct observation of students. Each case study entailed a detailed and separate analysis in relation to the research questions, which captured fleeting moments of the students’ participation before progressing to comparisons between cases. The cases provide a reflective and disciplined representation of the students’ literacy learning and cultural context. It is proposed as a disciplined and reflective account, one of many possible representations

which evolved through the act of listening, recording and describing the voices of these students.

The transfer of these results to other field sites must take into account the historical, socio-cultural and political factors influencing each particular setting. Whilst many of the observed features of the dialogical sequences described were typical of teacher-student and student-student interaction published in the literature, the purpose here is not to assert that these same features will re-occur under different circumstances. Rather, the aim of the study is to promote insight into one specific site and ongoing discussion regarding the relationship between students' dialogue and the social structure embedded in the school setting, which will enrich our understanding about LOTE learning in institutions dominated by the use of English.

At an operational level, to consider validity and reliability during the various stages of data gathering and analysis, I followed many of Wolcott's (1994) recommendations. First, during fieldwork, I attempted to be inquisitive, sociable and attentive to respondents, which provided them with opportunities to pour out their stories. Second, while engaged in fieldwork, I attempted to record observations or notes as accurately and precisely as possible in the respondents' words. Data that did not fit the developing interpretation were included in the journal as a means of testing efforts of making sense of the phenomena studied. Third, because writing was viewed as an integral part of the fieldwork, drafts were undertaken as early as possible. This served a two-fold objective of recording what was already known and identifying obvious gaps where supplementary information was needed.

Fourth, developing manuscripts were continually shared with three informed readers. Two of these readers (the research supervisors), were professional researchers in the area of literacy education and were closely linked to the conception and design of the research proposal. The third reader was a professional researcher in the area of applied sciences, who provided feedback from an alternative perspective. With respect to cross-checking of my work by members from the field site, after a period of reflection, I decided that concerns of confidentiality and anonymity outweighed the

advantages of obtaining formal feedback about the developing manuscripts from respondents in the field. This option was chosen due to the isolation of Outback City's residents and their concentration within a limited number of employment sites (e.g. the mine-site, hospital and schools). Finally, at particular points during the writing/revision process, field notes and videotaped sequences were reviewed to assess the authenticity and representativeness of the description. Here, rigorous subjectivity rather than objectivity focused on describing respondents' perceptions and actions in a fair and sensitive manner.

2.3 Research strategies used for data collection

This section describes the purpose and pertinence of the research strategies used to gather data for the present study. Whilst the pedagogy of the "teaching experiment" was fundamental to the methodological design of the study, it represented only one of a range of research strategies needed for tracking significant changes in students' learning and development. To widen the interpretation of the phenomenon being investigated, triangulation was supported by the use of a variety of data sources, such as interviews, observation and document review.

2.3.1 Socio-cultural research strategy: The "teaching experiment"

The major socio-cultural research strategy utilised in this study was the design and implementation of a "teaching experiment" to challenge students to extend their current understandings and practices and begin to explore a diverse socio-cultural and linguistic environment. As described by Davydov (1994), the term "teaching experiment" is based on an innovative type of experiment introduced by Vygotsky (1926/1991), which examines children's development by focusing on the assimilation of socio-cultural patterns through the process of upbringing and teaching. This type of experiment is characterised by active intervention of the researcher into the psychological and cultural processes being studied. It differs significantly from the verification method of experiment that attempts to isolate and control independent variables within the research site.

The present study extends Vygotsky's notion of "teaching experiment", which highlighted the importance of the teacher in augmenting children's zone of proximal development, by extending the factor of peer-peer social interaction in the analysis of children's learning and development. Here, the purpose of the "teaching experiment" is to disrupt current practices to uncover the taken-for-granted regime, and to ascertain the possibilities and constraints for the emergence of new forms of practice. In addition, to gather evidence of the unforeseen and unexpected ways that new practices and understandings promoted through the "teaching experiment" might be expressed by students, a number of other socio-cultural research strategies across different contexts were employed.

2.3.2 Other research strategies

2.3.2.1 Observation

Observation, which is used to discover complex interaction in specific settings, is a fundamental and critical tool in qualitative inquiries (Marshall & Rossman, 1995). Both traditional observation and participant observation were used to record events, behaviours and artefacts in their cultural milieu. Observations were recorded directly as field notes about events in the class and throughout the school. During participant observation, I engaged in a more active role, such as marking students' work, conducting bilingual shared story experiences or animating English reading groups organised by the classroom teacher. These participant observations were retrospectively recorded in my research journal as accounts of what had happened. Both methods provided flexibility in formulating hypotheses and were useful for collecting data regarding perceptions and behaviour.

2.3.2.2 Document review

Document review is defined as the consultation of documents from which the researcher extracts factual information, such as statistics, policy statements or scientific conclusions to support a specific argument (Mace, 1988; Marshall & Rossman, 1995). For two main reasons, document review was utilised in the context of the present study. Document review provided data from printed documents that could be categorised and manipulated without complex technological instruments. It

also facilitated triangulation by providing confirmatory evidence from data other than that grounded in fieldwork observation and interviews. This evidence was constructed via content analysis of key documents based on a method established by Brimo (1972).

2.3.2.3 Interviews

Interviews also possess particular strengths which were pertinent to the research, particularly with regard to compiling case studies. For example, interviewing is an effective manner to gain a deeper understanding of how participants interpret a situation or phenomenon. As well, the direct contact with the respondents allows for a greater consideration of their personal experience and permits immediate reformulation of interview questions which are misunderstood. Four different semi-structured interview protocols were used to gather data about parents, teachers and students' perceptions and practices of literacy and language learning (see Appendix A, Interview Protocols).

2.3.2.4 Questionnaires

The advantage of using questionnaires is the efficiency with which they can be administered and managed. For example, the questionnaire designed for parents in this study was distributed to the parents and returned to me via the classroom teacher (see Appendix B, Parent Questionnaire). Information from the questionnaires was important in providing triangulation and validity checks. For example, the parent questionnaire provided additional data concerning the participating families' cultural and linguistic backgrounds and their home literacy and language practices

2.3.2.5 Videotaping

Videotaping was conducted to capture moments of the daily life of the group under study and to triangulate the accuracy of field notes. Because film is particularly useful for documenting verbal and physical communication, videotaping allows researchers to critically examine the factors affecting student learning (Mehan, 1993).

Additionally, because film preserves activity in original form, interpretation of information can be viewed as many times as necessary and can be validated by other researchers (Marshall & Rossman, 1995). Although flexibility was permitted following discoveries grounded in the fieldwork, a predetermined plan guided some of the filming sequences.

2.3.2.6 Work samples

The gathering of work samples was also used to map students' progress and development in both first and second language learning. These work samples presented students' accomplishments and learning from multiple activities, such as writing letters, drawing to solve conceptual challenges, completing linguistic exercises and creating long-term written projects. This type of assessment reflects Australian teachers' shift towards using a variety of different assessment methods to create student portfolios (van Kraayenoord, 1993), rather than basing assessment only on standardised achievement tests.

2.3.2.7 Journal entries

Keeping a journal represents a powerful strategy which allows ethnographic researchers to conceptualise their day-to-day social interactions and inquiries in a narrative form (Clandinin & Connelly, 1994; Harper, 1994). During the fieldwork period, journal entries provided a means to record practices, reflect on past observations and guide future interventions. For example, on the 16th of February, I began a journal entry by writing:

I met with Mr. O'Hara this morning in order to give him the information for the mother who is reading in March for the class. I've decided that Monday morning is probably the best time to hold discussions with Mr. O'Hara. Like most people, he is more likely to be refreshed from the weekend. I also asked if I could work with the students for approximately one hour tomorrow to do a French component, read a story, then animate an activity. There doesn't seem to be a problem.

Such entries sometimes generated hypotheses and facilitated the triangulation of data from other sources, such as videotaping.

2.4 Chronological phases of the study

2.4.1 Phase One: Gate keeping issues at multiple levels (August 1997-November 1997)

Phase one involved negotiating access to the research site and focused on carefully resolving gatekeeping issues at multiple levels to ensure entrance to the field site was conducted in a manner which facilitated the building of trust. At the Diocesan level, I made initial contact via telephone and mail with members of executive personnel at the Catholic Education Office. Following further telephone discussions, which led to the approval of the project's objectives and methods, official access to the two Catholic primary schools located in Outback City was granted. The Catholic primary school (henceforth designated St. Gabrielle's School), that served as the setting for this study, is a two strand co-educational institution, catering for students from Years 1 to 7.

Saint Gabrielle's School was selected for several reasons, which were related to historical and geographical context. Due to my previous contact as a parent and casually employed teacher at the school, issues of gate keeping and trust were minimised. Additionally, the school's close geographical proximity to my home facilitated regular and frequent school visits. Because formal French classes had been offered in the past at the school, I hypothesised that parents and teachers might still be supportive of a literacy programme involving French. Finally, whilst a school principal of a state school located nearby formally approved the project, the teachers working under her expressed little interest in committing themselves to the study.

At the school level, I made an initial appointment with the principal during which the study's aims were summarised. Following the principal's verbal approval of the study, I presented an overview of the project at the subsequent staff meeting. Immediately following my presentation, two Year 4 classroom teachers expressed

interest in the study. Following a brief discussion with both teachers, Mr. O'Hara's Year 4 class was chosen for the pilot study and the main study. Miss Jones Year 4 class was also chosen for the pilot study. Because Miss Jones planned to teach a Year 6 class the following year, her class was not chosen for the main study, due to my preference for working with lower or middle primary students.

Concurrent to local gate keeping issues, an application for ethical clearance was submitted to the University of Queensland's Behavioural and Social Sciences Ethical Review Committee. Access to the school and various respondents (principal, teachers, students, parents and Department of Education representatives), was requested for a period of 12 months. The submission consisted of:

- a summary of the aim and objectives of the study;
- a review of the methods used to gather, reduce and analyse data;
- a tentative programme schedule (examples of weekly and daily plans);
- a description of proposed parental participation;
- copies of proposed consent forms, questionnaires, interview protocols and French language activities.

Explanations were also offered regarding the ethical requirements related to research conducted in school settings, in particular for working with children of an age where they are not legally competent to consent. In this sense, following guidelines described by several researchers (Melton, 1992; Morrow & Richards, 1996; Punch, 1994), the following ethical considerations were adhered to:

- respondents retained freedom of choice to participate or not to participate in the study;
- respondents retained the right to withdraw their participation any time during the study;
- consent for children to participate involved me initially presenting the study and distributing the consent form to the children. Parents and child(ren) then discussed the study. Parents signed and returned the consent form to school. I subsequently verified that the children assented to be subjects in the study;

- data gathered remained confidential by concealing the identity of the research subjects and setting.

2.4.2 Phase Two: Resolving gate keeping issues, conducting the pilot study and preparing for main study (November 1997- December 1997)

Phase two involved a variety of issues and procedures, which can be grouped under the categories of gate keeping and testing instruments and fieldwork procedures. First, during this time period, gatekeeping issues such as ethical clearance and access to the school were formally resolved (See Appendix C, Ethical Clearance). Second, the researcher began a document review of school, Diocesan and Commonwealth policies relating to the area of social justice. The researcher also commenced the interview process for the main study, by conducting a semi-structured interview with a group of parents from St. Gabrielle's School. Finally, preparations were undertaken to implement the "teaching experiment" via formal and informal discussions with various respondents and the completion of a pilot study.

The pilot study consisted of trialling various data gathering instruments in the classroom setting, such as direct observation, interviews and videotaped bilingual shared story experiences. This initial experience also allowed me to develop and solidify rapport with participants. Following the retrieval of the parental consent forms, (see Appendix D, Parental Consent Form, Pilot Study), I presented myself and described the pilot study to each class of students. At this point, all students were given the opportunity to assent to be participants or withdraw their participation. In each of the Year 4 classrooms, a 2 hour observation session focused on formal aspects of classroom life, such as teaching strategies and teacher-student dialogic interaction.

To trial the student interview protocol, a semi-structured interview was conducted with one group of five students from Mr. O'Hara's Year 4 classes and two groups of five students from Miss Jones' Year 4 class (see Appendix E, Students' Interview Protocol, Pilot Study). Preliminary analysis of the two transcribed interviews led to a revision of the student interview protocols through the re-wording and omission of certain questions. During this analysis, I also used an inductive process to search for connections between students' perceptions of literacy and home

and school literacy practices. Finally, a 45 minute videotaped bilingual shared story experience in each of the two Year 4 classes permitted the trialling of technical equipment and teaching strategies to be used in the main study. Following the viewing of the two videotaped sessions, I made technical adjustments to maximise the camera angles and field of vision for the main study, such as securing the camera onto a tripod and periodically relocating it around the classroom.

In summary, Phase two involved:

- obtaining formal ethical clearance from the University of Queensland's Behavioural and Social Sciences Ethical Review Committee;
- obtaining formal written approval of the project by the school principal;
- reviewing pertinent documents obtained through the school, Catholic Education Office and Commonwealth Government;
- conducting informal discussions with Miss Jones and Mr. O'Hara regarding the pilot study;
- obtaining parental consent and children's assent for the pilot study;
- completing the pilot study in two Year 4 classes;
- conducting a semi-structured interview with an early primary classroom teacher from St. Gabrielle's;
- conducting formal discussions with Mr. O'Hara regarding elements of the main study (eg. themes, pedagogical material, schedule and teaching strategies);
- conducting formal discussions with the City Council librarian with respect to planning a bilingual shared story experience excursion for the main study.

2.4.3 Phase three: Conducting the main study (December 1997- June 1998)

Phase three represented the main study. This involved implementing the "teaching experiment" in the form of a Language and Cultural Awareness Programme in Mr. O'Hara's Year 4 classroom, which consisted of 28 Year 4 students.

2.4.3.1 Selecting case study students

During the first week of the programme, three case study students were selected. The participation of these three students was chosen through parental permission on a voluntary basis (see Appendix F, Parental Consent Form, Main Study). Of the three criteria used to select the sample of students, one was determined prior to direct observations in the classroom. This involved selecting students from a variety of cultural and linguistic backgrounds and home settings that involved contrasting language practices. Quantitative data gathered from the parent questionnaire at the beginning of the fieldwork facilitated this selection.

Following several observation periods in the classroom and discussions with Mr. O'Hara and my supervisors, another selection criterion was established. This involved choosing students who ranged from possessing no previous contact with me to those who were acquainted with me. For example, prior to the study, I had no previous contact with Jerry or his family. However, for approximately two and a half years prior to the commencement of the study, I was acquainted with Tom, Sarah and their families via numerous school and recreational settings, such as teaching a Year 2 classroom, working as a parent volunteer at St. Gabrielle's School or participating in community sports, such as netball, judo and soccer. Both Sarah and Tom had visited my home after school and on weekends to play with my children. In particular, because Sarah lived within close proximity, she regularly visited my house to play with my eldest daughter. Finally, following the student semi-structured interview, a third criterion was established: choosing children who appeared to be interested in articulating their perceptions of literacy and LOTE learning to me on a one-to-one basis or in a small group of peers.

2.4.3.2 The researcher's role

Throughout Phase three, I attempted to create a zone of researcher reflexivity, which acknowledged my engagement in the ethically demanding process of fieldwork. Particularly during entry and participation in the field, I was conscious of

the personal process of identity construction, whereby I attempted to establish myself as a legitimate actor, who held multiple roles in a complex milieu. Because I was a parent of students at St. Gabrielle's School and a citizen of the community of Outback City, maintaining discretion during interpersonal relations connected to these contrasting roles was important to the success of the fieldwork. Conscious of the need to distinguish between these multiple roles, I aimed to act consistently in a manner that respected the respondents' confidentiality. Personal information gathered in the formal school setting was not disclosed during informal contacts with other parents and vice versa. Establishing and maintaining trust by repeatedly informing each respondent about the non-evaluative aims of research was also crucial to aspects of the fieldwork. With respect to the issue of maintaining total secrecy or allowing full disclosure of the aims of the study, a truthful, yet research-oriented ethical stance as described by Taylor and Bogdan (1984) was adopted. For example, when a staff member or parent inquired about the study, I commented generally on the positive and interesting manner in which the students were responding. This response guarded against disclosure of confidential data to staff members who were not directly involved in the research project.

As is often observed during intense and/or prolonged fieldwork, unanticipated ethical issues arose over the course of the study. During these crucial periods, I attempted to achieve a balance between remaining sensitive to the issues of reciprocity while upholding the aims of the study. For example, due to a lack of teaching personnel, the school principal and deputy principal offered me several contractual early primary teaching positions over the course of the study. Because I was a recipient of an APA scholarship which restricted the amount and type of employment to be undertaken, I refused these contracts. However, I was conscious of the principals' disappointment and of the necessity to refuse such contracts in a compassionate manner. Additionally, when the classroom teacher explained that both Year 4 classes would be practising for the Eistedfodd competitions on Wednesday mornings and the negotiation of an alternative time slot for LOTE classes was impossible, I attempted to readjust to unforeseen changes in a manner that respected the classroom teacher and school's priorities. Finally, during Term 2, whilst my work

in the classroom aimed to enrich the data gathered, I also assisted the classroom teacher with regular teaching duties.

In summary, Phase three involved:

- conducting a series of semi-structured interviews on an individual basis with the following respondents from St. Gabrielle's School:
 - the school's designated LOTE teacher
 - Sarah's mother
 - Jerry's mother
 - Tom's mother.
- conducting a series of semi-structured group interviews with the following respondents from St. Gabrielle's School:
 - three parents
 - one Year 4 and one Year 6 classroom teacher
 - 3 groups of 4 Year 4 students, including the case study students.
- administering the parent questionnaire, which was composed of closed questions and aimed to identify students' ages, parents and students' birthplaces and the families' present and past language use. One questionnaire per family was completed by the parents of the students in class 4 O.
- directly observing students' social interactions in formal and informal first and second language learning situations.
- directly observing the physical environment of the classroom and school.
- gathering work samples from students in the selected class.
- implementing a Language and Culture Awareness Programme in Year 4 O as well as in community and home settings via the following series of literacy activities:

- 7 bilingual shared story experiences (in classroom and community settings); 1 shared story experience (in classroom)
- 8 shared partner reading sessions in classroom settings (Years 4's and Year 2's).
- 3 informal bilingual literacy activities (in an informal home setting).
- a bilingual learning centre established in the selected Year 4 classroom.
- formal and informal debriefing and evaluation sessions conducted with the classroom teacher (re. curriculum planning, literacy and language assessment of students).
- informal evaluation session with students.
- scaffolding for parents wishing to conduct bilingual shared reading experiences.
- publication of a newsletter to keep parents informed.
- informal evaluation sessions conducted with parents.

2.4.3.3 Structure and objectives of the “teaching experiment”

The Language and Culture Awareness Programme, which focused on the teaching of French as a LOTE language, also included activities involving other languages such as Dutch and Danish. As described by Johnstone (1994), the approach was based on awareness and emphasised two components. The first component aimed to sensitise children to the nature, purpose and structure of language (language awareness). The second component aimed to sensitise children to aspects of the cultures in which particular languages are spoken (culture awareness). Via an integrated model which has previously been utilised in second language teaching in Germany (Bliesener, 1993), the awareness perspective was combined with the embedding model, which relates the teaching of a second language to other subject matters, such as English and Social Studies.

In particular, the integration of subject matter was achieved through teaching and learning strategies such as the bilingual shared story experience. Illustrated in

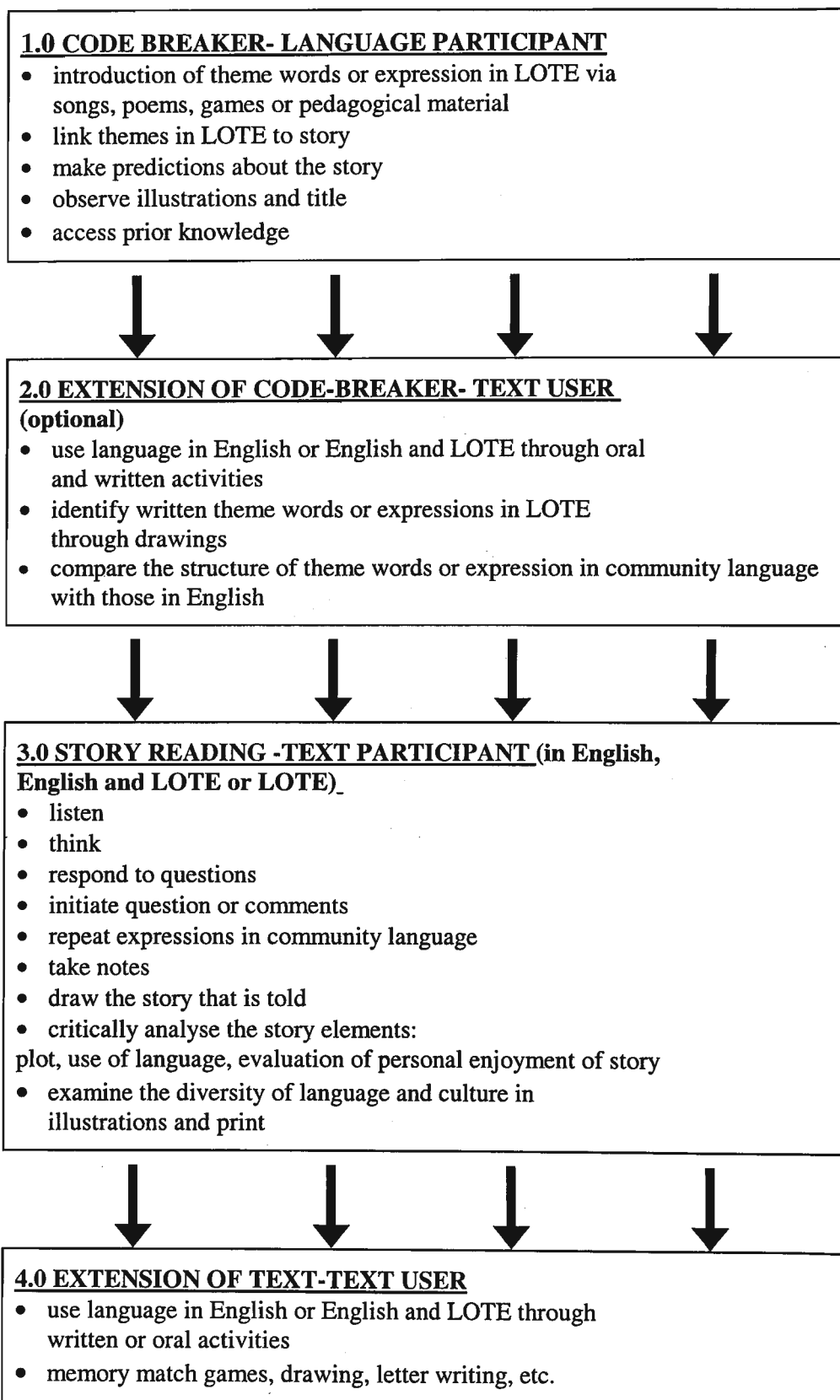
Table 1, the Bilingual Shared Story Model employed throughout the duration of the study was inspired by the paradigms of Holdaway (1979) Luke and Freebody (1999) and van Kraayennoord and Moni (1999). Although flexibility was necessary to implement the model in accordance with the classroom teacher's interests and schedule, the process generally included elements of a four step approach to sharing stories.

Commencing at the top of Table 1, with the Code breaker, I as the pedagogical leader orally introduced the theme words or expressions in the LOTE language by using songs, poems and games. During this sequence, I also attempted to access students' prior knowledge by asking for predictions about the story to be told or read. To animate the discussions, I used titles and illustrations in various books, including the story to be read or told orally. Moving down in Table 1, the Text Participant section involved the students listening, thinking, responding to questions or initiating questions or comments about the story. Often, the LOTE language theme words were repeated in chorus throughout the reading or telling of the story. Sometimes, students were invited to use learning management strategies during the storyreading or telling, such as taking notes or drawing the story. During the Text Participant section, the students were encouraged to reflect on their personal enjoyment of the story, particularly by discussing elements such as the plot, characters and use of language. At this point, I attempted to animate a discussion regarding the depiction of diversity in language and culture in the story. The final section entitled Extension of the Text involved the students' participating in written or oral activities using English and/or the LOTE language, such as playing memory match games, letter writing or making story maps, which reinforced concepts or expressions introduced in the stories.

Because the Queensland LOTE syllabus for primary schools was yet to be published in 1998, the programme was based upon the curriculum and guidelines in the following documents: Primary French Syllabus. Stages A & B (Education Department of Western Australia, 1994b), Primary French (Education Department of Southern Australia, 1988), Languages Other Than English Curriculum Framework (Australian Capital Territory Department of Education and Training, 1994).

TABLE 1**BILINGUAL SHARED STORY MODEL**

(adapted from: Holdaway, 1979; Luke & Freebody, 1999; van Kraayenoord & Moni, 1999)



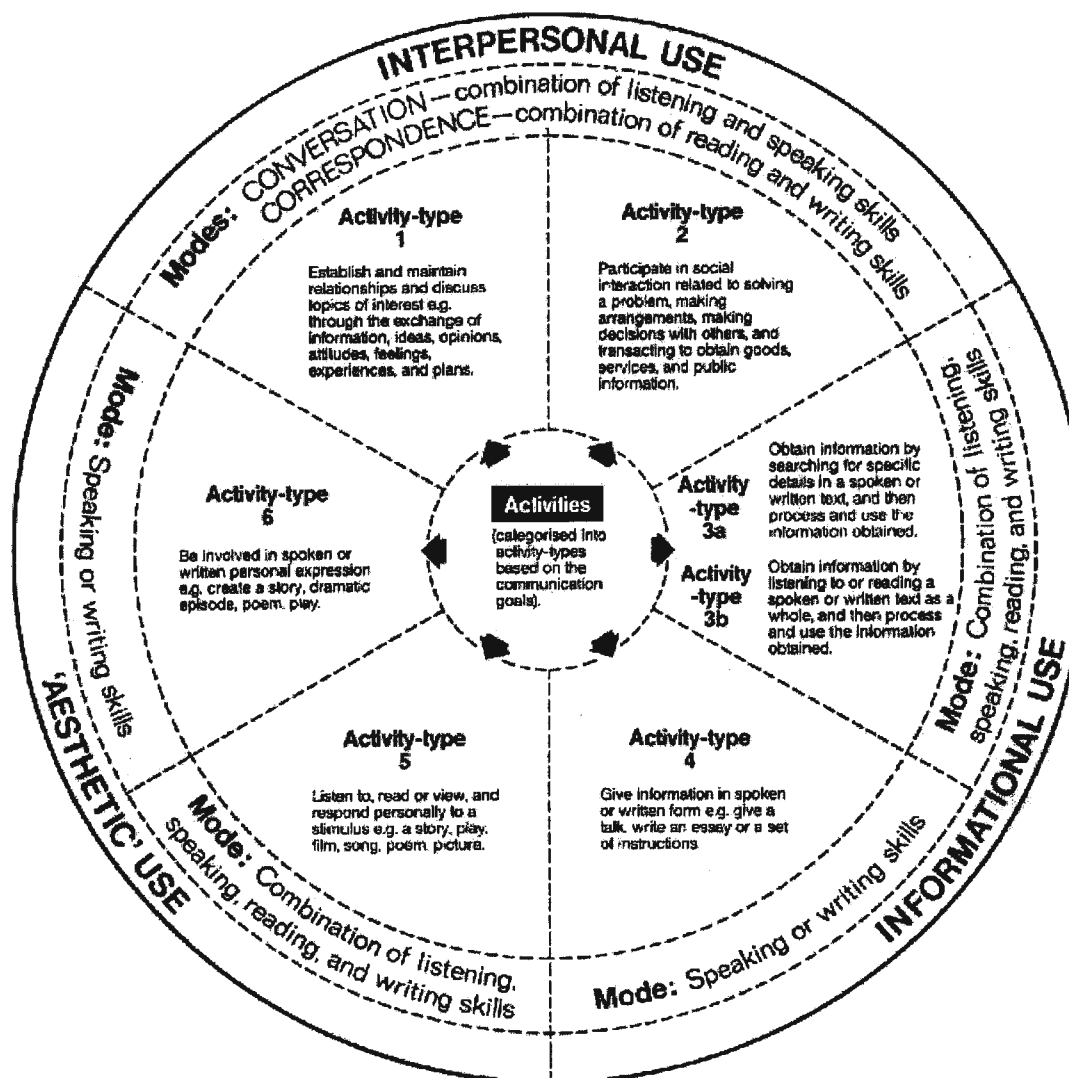
These guidelines emphasise an activities-based approach to language learning (Education Department of Western Australia, All Guidelines Book 2. p.19). An activity is defined as: “the purposeful and active use of language where students are required to call upon their language resources to meet the needs of a given situation”.(p. 19). Activities integrate the elements of language and require learners to use appropriate combinations of listening, speaking, reading and writing skills (modes of language use). Activities are divided into six groups called activity-types within three broader dimensions. The Activity Based Model of Language Use in Table 2 illustrates the relationship between the activity-types, modes and dimensions of language use. Although this categorisation aims to ensure a variety of language use, these descriptions do not represent independent categories, for the development of speaking, reading, writing and listening are viewed as being interrelated. This activity-based approach, where the emphasis is placed on students learn how to use everyday language for a purpose, was integrated with a functional approach whereby students were introduced to the structure and function of language.

To integrate syllabus content, I introduced themes and activities from various areas of the core curriculum, which had previously been covered or would be investigated later in the school year by the classroom teacher. For example, the bilingual shared story experience grouped related activities under common themes such as fantasy, dinosaurs and the comparison of Outback City to interstate and international destinations (in relation to climate and lifestyles). Learning situations included whole-class, group, partner and individual exercises.

2.4.3.4 Typical daily schedule of the “teaching experiment”

Following consultation with the classroom teacher, a weekly schedule was drawn up, which allowed me access to the classroom for teaching, videotaping and observation purposes on Tuesdays and Wednesdays.

TABLE 2
TABLE OF LANGUAGE USE
 (from Vale, Scarino & McKay (1991), p. 41).



The preliminary day plan which was implemented without changes until week four of Term one is presented as follows:

7:50-8:30 am: I set up video camera while observing informal social interaction in classroom. I held informal discussions and conversations with classroom teacher, parents and students. I took field notes in classroom or in school grounds. I engaged in informal conversations with other teachers or principal in staff room.

8:30-9:00 am: I observed and recorded (on paper and with video camera) opening sequences of the school day- for example: daily prayers, organisation of tuckshop orders, announcements and lessons in Spelling or Maths.

9:00-10:00 am: I worked with whole class as French LOTE teacher (use of bilingual shared story experience model and videotaping).

10:00-10:30 am: I assisted Mr. O'Hara by working with one group of students during English language reading groups.

10:30-11:10 am: Big Lunch Break I had informal conversations and discussions with Mr. O'Hara, teacher and students; informal discussions with other teachers or principal in staff room.

11:10 am-1:00 pm: I observed in class using video camera and/or field notes (focus on formal and informal social interaction during shared and individual activities animated by the classroom teacher). I assisted students with classroom work when necessary.

1:00-1:20 pm: I had informal discussions and conversations with Mr. O'Hara, students and with other teachers. I completed LOTE activities as required.

1:20-2:20 pm: I observed in class using video camera and/or field notes. I assisted classroom teacher and/or students when necessary.

2:20-2:30 pm: I packed up video equipment and other material.

Throughout the period of the study, rather than attempting to control the schedule, I adapted to the needs and interests of Mr. O'Hara. For example, beginning on the 24th of February, 1998, weekly shared reading sessions with partners from Year 4 and Year 2 were added to the classroom schedule. Prior to the first "buddy reading session" I intervened to direct the Year 4 students towards assisting their Year 2 partners. The respective Year 4 and Year 2 teachers subsequently animated the weekly sessions while I adopted the role of observer to capture dialogic interaction in a natural setting. The increased amount of direct observation in the classroom was reinforced in mid-March when Mr. O'Hara gave me open access to the classroom. From this point on, I was able to freely enter and exit the classroom from Monday to Friday during school hours. Paradoxically, this increased direct observation time

coincided with a decreased schedule for teaching of French due to rehearsals for the local Eistedfodd singing and speech competitions (which took place in May, 1998). Finally, during Term 2, I returned to the classroom one morning per week to observe and assist Mr. O'Hara with English reading groups. This additional contact with the class permitted me to reflect upon and enrich previous observations.

2.4.3.5 Parental and community involvement during the “teaching experiment”

During the “teaching experiment”, several strategies were utilised to establish learning partnerships between students, parents and the community. Newsletters were written to inform parents of themes and expressions introduced in class and to thank parents for their participation in the programme (see Appendix G, Examples of Newsletters, Main Study). With an emphasis on having fun, parents were invited to practice the LOTE expressions with their child at home. Parents were also invited to visit the school to read or tell a story to the students. Those parents who spoke a LOTE language were invited to incorporate some of these words into the story.

At the community level, I collaborated with the City Librarian to organise a bilingual shared story experience at the Outback City Library. Following the retrieval of permission slips for the excursion (see Appendix H, Parental Consent Form for Visit to Outback City Library, Main Study), parents were recruited for transporting the students to and from the library. The librarian and two staff members conducted workshops for the students, which focused on introducing the library system, research skills and bilingual storytelling. Finally, on three separate occasions, the three case study students were videotaped in my home as they participated in informal bilingual literacy experiences with my children: Jenny (10 years old), Stan (7 years old) and Mary (4 years old). During the first period of the sessions, the students were invited to work with an English/French bilingual CD Rom programme. During the second period of the session, the children were offered a variety of games and books published in English or French with which they could interact.

2.5 Procedures used during data collection

2.5.1 Procedures used for conducting interviews

Following my presentation of the objectives of the study, all interviews were conducted in relation to ethical guidelines set out by the University of Queensland's Behavioural and Social Sciences Ethical Review Committee. Whilst a pre-determined series of questions guided the interview, respondents were encouraged to express their opinions in a spontaneous manner. The use of open-ended questions aimed to increase my understanding of the respondents' attitudes and perceptions. Closed questions were also used to collect objective data concerning teachers' profiles (place of birth, number of years living in the community, number of years at school, languages spoken, etc.).

During school hours, I conducted student interviews in a small group setting (groups of four students), in the multi-purpose activity building at Saint Gabrielle's School. During the pilot study, an emphasis was placed on trialling the questions to make the necessary adjustments for the main study interview protocol. The interview questions used in the main study were mainly open-ended and aimed to investigate the students' perceptions and practices of literacy and LOTE learning. The interviews lasted approximately 25 minutes each. With respect to the parent interviews, I initially contacted the parents personally at school. The day preceding the interview, I confirmed the subjects' participation by telephone or in person. The group parent interview took place in the evening at my home, with a group of three parents. The interview questions focused on investigating the parents' perceptions and practices of literacy and LOTE learning. The interview lasted approximately 45 minutes and was followed by a light supper during which we chatted informally for approximately one hour. The three case study parents' interviews took place on an individual basis at my home during the day. The interviews lasted approximately 30 minutes each. Following the closure of the interview, the respondents stayed for an informal visit and a cup of tea or coffee, which lasted approximately 30-45 minutes.

With respect to the teacher interviews, I initially contacted the teachers personally at school. The day before the interview, I confirmed the respondents'

participation by telephone or in person. Two of the three teacher interviews (one small group and one individual), were conducted in my home. The first section of the interviews was composed of closed questions, which aimed to establish the teachers' profiles with respect to teacher training and experience, cultural background, first language(s) and language(s) used daily. The second section focused on examining the teachers' perceptions and practices in relation to literacy and/or LOTE. The interviews which took place in the home setting were characterised by a relaxed atmosphere. After the closure of the interview, respondents stayed on for morning or afternoon tea, which lasted between 30 - 60 minutes.

Due to his absence from school, the LOTE teacher missed the original interview appointment, which had been scheduled for 2:45 pm. in his classroom. An alternative time of 8:00 am was arranged for the following week. After I located the LOTE teacher in the staff room, the principal spontaneously suggested that the LOTE teacher's interview take place in the religious co-ordinator's office. This location was characterised by interruptions from other staff members and a formal atmosphere. The interview was closed approximately two minutes after the morning school bell sounded.

2.5.2 Procedures used for videotaping and note taking

Because I was aware that the use of a video camera could alter classroom social interaction, care was taken to follow a procedure that would gradually introduce and demystify the video equipment for respondents. For example, when I first visited the class on Thursday 29th of January 1998, I presented many data gathering instruments, including the video camera and tripod. The classroom teacher and students were given the opportunity to ask questions using key words such as "how, when, why, where and who" to acquire information about the equipment. Students were particularly interested in how the video camera worked and who would view the film. I demonstrated simple filming techniques for the students and assured them that only myself or my close collaborators would view the film.

The following week, when the video camera and tripod were initially set up in the corner of the classroom, under my close guidance, students were given the opportunity to look through the camera lens and adjust the angle. I responded to student questions as they arose spontaneously. During the first week of filming, I set up the video equipment in various corners of the room, but spent minimal time behind the camera. During this early period of the study, I attempted to establish a relationship of trust between myself, the students and the classroom teacher by assisting students when necessary and undertaking informal conversations with members of the class community. Several weeks later, when the students and classroom teacher appeared to be oblivious to the presence of the video camera, I opted for a more active filming style. I alternated between interacting directly with students and standing behind the camera and often repositioned the camera and tripod to capture close-up sequences of case study students. As the study progressed, I opted for a technique that combined videotaping with the writing of field notes. Here, I often positioned the video camera between 1 and 3 metres from the students and/or classroom teacher. I then positioned myself at an alternative angle within close proximity to the subjects and transcribed particular dialogical sequences by hand.

2.5.3 Conducting informal school and community observations

The data gathered to describe daily school life was enriched by my membership in the school's parental community. Being a parent of two students at the St. Gabrielle's School, I generally visited the school twice daily to drop off and collect my children. During these periods, I engaged in informal conversations with parents, teachers, teacher assistants or the school principal in the school grounds or administrative office. As a parent, I also participated in a variety of school events, which took place during and after school hours. For example, during Phase two, I conducted four bilingual shared story experiences in Year 1 and 2 classrooms and shelved books in the school library. During this period, I also assisted with the annual school fete by baking and selling goods at the cake stall. During Phase three, I attended the School's 1998 Annual General Meeting, a Year 2 and a Year 5 Parent-Teacher Meeting, a school barbecue, a gardening party and several Eistedfodd singing and speech competitions. Insights into daily life at St. Gabrielle's School were also

enriched by my numerous contacts with the community of Outback City. For example, conversations with parents from the school were undertaken during organised recreational activities, such as children's soccer training sessions or informal social barbecues in residential homes. Impromptu discussions with parents or teachers also took place in town meeting areas such as the shopping centre, post office, Outback City Library or local Catholic church.

2.6 Data preparation and reduction

The data preparation and reduction aimed to structure and summarise the large amount of information gathered. During the main study, the untreated data collected from the research site consisted of:

- 27 hours and 7 minutes of videotaped material filmed in the classroom.
- 2 hours and 28 minutes of videotaped material filmed in a home setting.
- 6 hours of audio-taped interviews.
- 131 pages of field notes (written between February and April 1998).
- 66 pages of journal entries (written between January and June 1998).
- responses from the parent questionnaire (return rate of 28/28 or 100%).
- written publications distributed at the school, including: 13 weekly newsletters, Handbook for Parents, enrolment forms for students, P & F Association's Balance Sheet as of December 31 1997, Early Primary Reading Handouts, Year 5 Homework Hand Outs, Permission Slip for School Mass, Ash Wednesday Celebration Handout, 2 Newsletters from Diocesan Level, general information from the Federation of Parents and Friends' Associations Qld.
- work samples for class of students taken from the following four activities animated by the researcher:
 - Letter Writing, Weather Activity, Colour Activity (See Appendix I, Activities Animated by the Researcher, Main Study).

- Additional work samples taken from activities animated by the classroom teacher for the 3 case study students included:
 - i) The Best Celebration I Ever Had (descriptive writing).
 - ii) My Comic Strip (a long-term written project handed in at the end of term 1 1998).

To manage and reduce the vast amounts of data and promote the emergence of grounded theories, data preparation began during the early stages of fieldwork. The strategies included in this preliminary phase followed the guidelines set out by Miles and Huberman (1994) for creating a contact summary sheet, which contained the following information:

- people, events and situations involved;
- main themes or issues;
- most pertinent research questions and variables;
- new hypotheses, speculations or hunches suggested by the contact.

Data preparation involved a variety of steps depending upon the nature of the data gathering instruments. For example, all tape-recorded interviews were entirely transcribed, which permitted the listening and reading of all interviews at least once before the commencement of analysis. All videotaped sessions were viewed in their entirety in chronological order, before a decision was reached about which sequences to transcribe. Following discussions with research supervisors and a review of the original research questions, I transcribed all of the shared story experiences in entirety. Following the transcription of these events, videotaped sequences involving the case study students were transcribed. Transcription conventions were adapted from the systems of Rowe (1989) and described in Psathas (1995) (see Appendix J, Translation Conventions). Once the transcriptions were completed, a filing system was created to easily identify and retrieve the various components of the often voluminous data gathered. The management process utilised was inspired by the principles described by Levine (1985) for creating a storage and retrieval system for qualitative data:

- i) physical storage: the preparation of storage space for videotapes, audiocassettes, field notes, work samples and labelling these items;

- ii) formatting: the organisation of field notes with particular headings, such as actors involved, setting, date or events. Field notes can also be stored under file types, such as those for specific persons, events or topics;
- iii) cross-referral: matching information in one file to similar information in another file. For example, patterns arising in student interviews can be cross-referenced with patterns observed in the parents' interviews;
- iv) indexing: includes defining clear categories or codes that are organised in an explicit structure;
- v) summarising: preparing a condensed summary of longer material (e.g. the complete field notes for a classroom observation).

2.7 Data analysis

2.7.1 Constructing case studies: Methods and purposes

The case study is a strongly analytic and data-selective method of inquiry, which is useful for examining a phenomenon in a bounded context (Huberman & Miles, 1994). The advantage of the case study with respect to school-based sociocultural research is the communication of contextual information that is grounded in the practical setting. In this study, sampling choices evolved through successive waves of data collection and were located within a range of activities, locations and times to focus on the individual using cultural tools in interaction with others. Each of the three case studies aimed to explicate the conditions under which particular components of student learning and development appeared and operated. Furthermore, the construction of multiple case studies provided explanations and comparisons, which facilitated an analysis ordered along key dimensions (Huberman & Miles, 1994; Yin, 1991).

To construct the case studies, the data analysis procedure was guided by the constant comparative method (Lincoln & Guba, 1985; Strauss & Corbin, 1990). This involved systematic and recurring questioning of the raw data in various stages of coding through a process which alternated content analysis of official written

documents with that of data grounded in observation from the research site. Based on principles established by Brimo (1972), the content analysis of documents investigated five general questions relating to communication: Who is the speaker? Who is the audience? What is the subject of the document? What is the aim of the document? What means are taking to achieve this aim? The units of analysis were generally determined from a grammatical base, for example, words, sentences and paragraphs. Here, units such as key words that expressed a particular attitude, value or interest were grouped together. Attention was also accorded to word frequency, word order and the implicit or explicit nature of messages conveyed.

Three different types of codes were used to compare data gathered from the field site and from the document review. Early on, descriptive codes, which group segments of data into a smaller number of sets, themes or constructs, involved little interpretation. As I became more knowledgeable about the dynamics of the research site, interpretative codes were used to more fully analyse respondents' motives and behaviours. Finally, pattern codes, which are typically used in the later periods of data collection, involved more inferences and explanations to illustrate emergent leitmotifs, such as the frequency or intensity of participants' verbal utterances. These generic codes were eventually articulated as categories of learning and development. As each case study was constructed, categories were divided into components which permitted a micro-analysis to track students' progress in the areas of use and understanding of language, learning management, scaffolding and construction of identity. These components, which are illustrated in Table 3, were created by juxtaposing direct observations of students in multiple classroom and community settings to theoretical information obtained from document review.

This beginning list of categories was inspired by the project's general question. As data gathered from various sources suggested more empirically driven categories, this list of categories was reformulated into two principal research questions.

TABLE 3
CATEGORIES OF ANALYSIS USED TO TRACK CASE STUDY STUDENTS'
LEARNING AND DEVELOPMENT

<u>USE AND UNDERSTANDING OF LANGUAGE(S)</u>	<u>LEARNING MANAGEMENT</u>	<u>SOCIAL INTERACTION</u>	<u>IDENTITY</u>
<u>Components:</u> <ul style="list-style-type: none"> • reflecting on language • making conceptual links between languages • imitating speech models in a LOTE • initiating use of expressions in a LOTE 	<u>Components:</u> <ul style="list-style-type: none"> • using context clues to support learning • using repetition to support learning • using human resources to support learning • using past experiences to support learning 	<u>Components:</u> <ul style="list-style-type: none"> • entering zones of social interaction³ • crossing zones of social interaction • resisting the crossing of zones • maintaining social interaction in established zones 	<u>Components:</u> <ul style="list-style-type: none"> • appropriating linguistic expressions or cognitive skills using a LOTE • revealing personal voice as a user of a LOTE • adhering to multiple group memberships

The first is summarised as follows: During a “teaching experiment” involving a range of activities conducted in LOTE and English, how did students’ learning and development change in relation to the following four categories: use and understanding of language, learning management, social interaction and construction of identity. The second question can be summarised as follows: In what way can the practices revealed during the “teaching experiment” be understood in terms of the broad socio-cultural and socio-structural fields?

The construction of the three case studies also considered the three students’ family background, past and present literacy practices and perceptions of literacy and LOTE learning. The factors relating to the case study students’ families were integrated into the analysis of the students’ participation in a multitude of literacy activities which took place under a variety of settings and with various partners. In this sense, as the analysis progressed, summary contact sheets evolved into Tables 4, 5 and 6 (see Appendix K, Case Study Students’ Participation in Literacy Activities),

³ Dyson (1993) stated that during primary school years, as children manage relationships and move towards developmental goals such as establishing identity, forming affiliations, displaying competence and gaining a sense

which respectively summarise various elements of these literacy activities for each case study student such as: chronology, size of the learning groups, formality of the learning situation, pedagogical leader(s) and descriptions of the activities.

2.7.2 Examining learning and development using discourse analysis

To address the research questions, an approach to discourse analysis that views the sequential organisation of social interaction as fundamental for analysing the construction of identity was adopted. This section explicates how the nature of the discourse analysis evolved as the research questions were refined to emphasise the multiple layers of discourse in home school and community settings.

To complement the socio-cultural theory of cognition (Vygotsky, 1978, 1986), the use of discourse analysis was deemed fundamental to investigating naturally occurring and structured talk drawn from videotaped shared activities, semi-structured interviews and field notes. Prior to the commencement of the pilot study, the paradigm conceived by Mehan (1979, 1993) which describes the structure of classroom dialogic interaction as three sequential events involving initiation (by the teacher), reply (by the student) and evaluation (by the teacher) was proposed. As I directly observed in the two Year four classrooms and reviewed videotaped sequences, the classic IRE format identified by Mehan proved inadequate for studying the shifting environment of naturally occurring talk in classroom and community settings.

At this point, the research questions were refined to place more emphasis on an investigation of the multiple layers of classroom discourse (e.g. teacher-student, teacher-class, student-student), which was deemed imperative for comprehending the interactional nature of the classroom community. I subsequently adapted pertinent elements from a number of discourse analysis perspectives which explicated utterances in relation to preceding and subsequent actions, thus providing a sequential organisation of talk that harmonized with Bahktin's theory of voicing (1981, 1984, 1985). For example,

of agency over their lives, their social worlds are often organised around "zones" of age, gender, ethnicity, religion, skills and other markers of sameness and difference.

Heritage (1984) and Sacks (1992) suggested that talk in interaction is shaped by context and renews context: a speaker's contribution connects to the immediately preceding actions and inevitably influences how the following action will be understood.

In creating current action, participants normally project that one of a range of possible actions should be completed by a subsequent participant (Schegloff, 1972). By producing their subsequent action, participants display an understanding of a prior action at multiple levels. For example, a participant may show understanding that the prior turn was complete, that it was addressed to them or that it was an action of a particular type. At a third turn in an ongoing sequence, these understandings can be confirmed or become the objects of repair (Schegloff, 1992). Following these guidelines, Mehan's model was adapted to incorporate a revised version of the term "initiation". Rather than being restricted to a structured round of questioning commenced by the teacher, the term initiation referred to an initiating utterance by a participant (teacher, student or peer). Mehan's term "response" was subsequently replaced by the term "continuation of initiation", which referred to the following participant's turn. In formal lessons, the continuation of initiations was often limited to students answering teachers' questions with isolated words. However, because observations aimed to investigate the multiple layers of discourse in classroom, community and home settings, the term continuation of initiation was widened to include utterances involving a complete sentence or phrase which was directly patterned or structured from the preceding participant's initiation. The following hypothetical dialogical sequences provide examples to illustrate these points:

1) Speaker A (initiation): Give me the book.

Speaker B (continuation of initiation): Okay.

2) Speaker A (initiation): Where did you put the book?

Speaker B (continuation of initiation): Over there.

3) Speaker A (initiation): I have the book.

Speaker B (continuation of initiation): Oh, you have it.

The contextual and physical properties of human environments also represents an important aspect for examining the communicative processes in face-to-face interaction. To enrich the discourse analysis of dialogic interaction, I adopted some features of a process followed by Corsaro (1981) and Danby (1997), which explicated the para-linguistic elements of participants' utterances, such as intonation, stress and the manipulation of physical objects in the ecological setting. This process involved integrating a running description of body movements, gesture, gaze, direction, proximic distance and object manipulation into the transcriptions of verbal utterances.

2.7.3 Examining learning and development from a macro-micro perspective

To track the intersection of interpersonal spaces relating to student learning and development with established socio-structural and cultural fields in school, home and community settings, a micro-analysis which documented students' negotiation of identity with various partners through direct observation, was juxtaposed to an analysis which reviewed the conception of educational policies, their translation into school practice and the perceptions of these practices held by various actors. Whilst a "teaching experiment" was used as an entry point to facilitate the understanding of three students' learning and development, sociocultural research methods also require a critical, cultural and institutional analysis of local practices. The contention is that local practices of teaching and learning are framed within broader discourses that reflect taken-for-granted cultural and institutional assumptions and values.

Analytically, the challenge posed by sociocultural research approaches is to build an understanding of "the local" not simply in terms of the visible and practical activities that constitute teaching and learning in classrooms and beyond, but to understand these activities in terms of broader cultural and institutional values. To integrate these contrasting micro and macro perspectives of analysis which consider how the social dynamics of a classroom are shaped by the complex relationship between Commonwealth and Diocesan policies, school and classroom practices and perceptions of groups and individuals, I have drawn upon recent scholarship in

thematic areas, examining the social construction of identity within a critical and institutional framework and the culture of organisations.

2.7.4 The social construction of identity: A critical and institutional framework

This section explicates the pertinence of adopting a conceptual framework that views reality as being socially constructed and identity construction as a social process situated within a critical and institutional framework. In this sense, identities are described as being fashioned within a multiplicity of social voices. When extended to the collective level, these voices are representative of group memberships, which can entail an emotional commitment by the individual. To understand the relationship between student learning and development and the construction of identity in an institutional framework, particular attention is accorded to the possibilities and limits of applying a model conceived by Cummins (1996), which explicates the intertwining threads between student learning and development, the promotion of group memberships and power relations in school communities.

Over the years, the concept of identity has been defined and redefined in reference to what people are and how they perceive themselves. As early as the 1960s, a number of theorists proposed the notion that individuals do not always view the world consistently and hence can possess many identities (Berger & Luckmann, 1966; Erickson, 1960; Parsons, 1968). From this perspective, people's perception of reality depends on where they are, what they are doing, why they are doing it, when they are doing it, etc. Each of these contextual spheres of experience acts as a filter to create an identity that does not represent merely the total sum total of an individual's attributes. More recently, theories emanating from a socio-cultural perspective have proposed a definition of identity that explicates the tension between personal and social voices. This definition of identity emphasises the shifting dichotomy between self and others, which emerges as individuals participate in social experiences that produce multiple, contradictory and dynamic identities. For example, Gilligan (1993) referred to a "core of self" in relation to the language and voices of others. Bahktin (1981, 1984, 1985) highlighted the emergence of the personal voice, which is

fashioned with and against a multiplicity of social voices. For Yancey (1990), the internalisation of voice involved locating oneself in relation to others and their discourses, thus signalling the establishment of memberships in groups.

In light of the recent shift towards understanding identity as socially constructed and contextually sensitive, the present study sought to capture subtle shifts in identity as the participants interacted in various settings. In particular, these shifts can be observed in utterances where personal pronouns (I/me, you, we/us) are used to develop a relationship between the speaker and listener or writer and reader (Derewianka, 1998). In particular, the pronoun “I”, as defined by Erickson (1966) and Parsons (1968) was considered to reflect the process of locating oneself in a social system. The emphasis thus is on the “I” as an active agent able to position oneself in a particular situation. However, the individual’s cumulative sense of self which involves the past and future is also influenced by the constraints imposed by the perception of others. In this sense, the dynamic significance accorded to “I”, is intertwined with the more passive “me” of social reflection, which considers others’ view of an individual’s position in social spaces.

According to Davies and Hare (1990), developing a sense of identity is recognising that one possesses the characteristics to be identified as a member of certain categories. By extending the notion of identity construction to a collective level, a number of researchers have focused on individuals’ positioning in social space which involves negotiation of memberships in particular groups within the school community and highlights the influence of political spheres on classroom social interaction (Bourdieu, 1990; Cummins, 1996; Luke, 1992). Bourdieu suggested that teachers and administrators systematically promote memberships in groups that replicate the cultural and linguistic competence of the dominant class. On a practical level, even the seemingly insignificant daily routines in classrooms are described as serving to enculturate children into the school community. From this perspective, school assemblies are viewed as rehearsal grounds for particular narratives of school practice and policy and the presentation of official versions of “successful” students (Luke et al, 1995). In the case of Catholic schooling, McLaren

(1986) and Lesko (1988) observed that literacy practices are learned within multiple layers of institutional icons, ritual and symbolic narratives. In such settings, children are centrally positioned as Catholics through the literacy practices and norms that are privileged to build students' literate identity (Luke, 1994).

With regard to power, Cummins (1996) argued that the patterns of power relations in the wider society and the manner in which educators and students negotiate identities in school contexts are closely intertwined. Here, educational structures including issues such as policies, programmes and assessment are viewed as being defined by dominant groups. Often, these structures reflect coercive power relations, which are based on the assumption that a fixed quantity of power exists. For Cummins (1996), challenging these educational structures involves creating power relations that are additive and collaborative, which are based on the assumption that power is not fixed and can be generated through interpersonal and inter-group relations. This process encourages empowerment that allows individuals to affirm their identity and establish a sense of belonging in the classroom community.

To promote equity of outcomes for culturally diverse students, Cummins (1996) argued that the educators' role required a fundamental reconsideration. First, educators need to integrate migrants' language and cultures into the school programme to create additive bilingualism. Second, educators need to develop community participation through the promotion of school-parent partnerships. Third, Cummins detailed the role of innovative pedagogy for liberating students from dependence on teacher instruction and encouraging the active generation of knowledge through shared control of classroom interaction. Such a classroom creates a zone of proximal development where new understandings arise through collaboration and inquiry. Cummins' model describes interaction and outcomes using the following four indicators: micro-interaction between educators and students, interpersonal spaces, generation of knowledge and negotiation of identities. Utilising this conceptual model, Cummins (1996) implemented a "teaching experiment" entitled The Pajaro Valley Family Literacy Project, which was conducted with parents and students in a Californian school community characterised by a high proportion of

Spanish-speaking migrants. Positive outcomes for Spanish-speaking parents and children were reported, such as the validation of their home linguistic experiences, which led to the acceptance of alternative identities in the classroom.

Whilst the conceptual model created by Cummins (1996) proved adequate for observing learning and development in a particular classroom community of practice, its focus on teacher-student and parent-child interaction created limitations for analysing the data gathered at St. Gabrielle's School, which focused on a Catholic educational setting and included formal and informal peer-peer interaction. In addition, whilst the levels of social interaction and outcomes identified can be utilised to integrate a macro-and micro analysis, they fail to directly consider a number of cultural and socio-structural elements of a school community, such as the perceptions and values of individual actors and sub-groups, and policy implementation. To widen this paradigm of analysis for the purpose of observing the negotiation of identities through social interaction that is anchored in an institutional framework, Cummin's conceptual model was integrated with a paradigm of organisational culture derived from the domain of educational administration.

2.7.5 The culture of organisations: Educational policy and practice

This section discusses the notion of culture as an ideational system and its relevance for creating a model that examines the links between classroom social interaction and ideologies interwoven at multiple levels of educational administration. Following a description of the emergence of the notion of culture in organisational research literature, particular attention is accorded to the paradigm of Allaire and Firsirotu (1984, 1988), which differentiates between the symbolic and pragmatic aspects of organisations.

Since the 1970s, when the theme of "culture" first appeared in American administrative research literature, scholars have acknowledged the irrational, symbolic or cultural aspects of organisations. Whilst multiple interpretations of the term "culture" have emerged in the analysis of organisations, the objective here is not to proceed with an exhaustive review of literature. It is pertinent, however, to note that the most common manner of using the term culture to study organisations has

focused on defining culture as a structural variable in industries, similar to size and product control mechanisms, which can be isolated to improve performance. With respect to examining the culture of school organisations, the majority of studies have been inspired by an increasingly popular American movement that focuses on achieving excellence in schools through the identification and measurement of variables that affect students' academic performance (Heck & Marcoulides, 1996; Louis & Marks, 1998; Snyder & Anderson, 1992).

In contrast to this widely used performance-based definition of culture in educational institutions in the 1980s, I will adopt the perspective that conceptualises culture as an ideational system. On a generic level, the culture of organisations has been defined as the behaviour, formal and informal status and values of a group which possesses common objectives (Hofstede, Neuijen, Ohayv & Sanders, 1990). Geertz (1973) proposed an interpretative view of cultures as a system of shared meanings and symbols. Here, the analysis of culture is not an experimental science in search of laws, but an interpretative one in search of means shared by social actors. For example, Schein (1985, 1990) proposed a metaphorical analysis of organisations that attempts to unveil the signification of gestures and oral communication amongst group members by observing regularities in members' observable behaviour, shared norms, dominant values and philosophy guiding politics and actions.

In particular, Koreber and Parsons (1958) and Geertz (1973) proposed a conceptual distinction between the social and cultural systems of organisations. From this point of view, the cultural and social structures are separable from a conceptual framework, but are capable of a wide range of modes of integration with one another. Particularly in periods of change, discontinuity can exist between the social and cultural realms due to contending structures of power within society.

To examine the institutional framework within which students' learning and development takes place, a paradigm conceived by Allaire and Firsirotu (1984, 1988), which is broadly constructed from the interpretative school of culture, can be applied to educational organisations. The advantage of this conception is its description of three interrelated components, that examine organisations from a micro perspective,

without neglecting the impact of the ambient society. Hence, an organisation is described as having three interrelated components:

- a socio-structural system, involving the mechanisms of formal structures, such as strategies, policies, goals, objectives and authority;
- a cultural system, involving the organisations expressive and affective dimensions, which are manifested through architecture, logos, shared values and ideologies;
- individual actors who possess different personalities, experiences and talents.

From this viewpoint, the cultural and socio-structural systems are generally described as harmoniously reinforcing and supporting one another. However, environmental changes in an organisation can disrupt the equilibrium of this relationship, which can provoke a state of dissonance, loss of efficiency or cultural revolution (Allaire & Firsirotu, 1984, 1988).

2.7.6 Accommodating contending truths within and amongst the socio-structural and cultural systems of an organisation

This section discusses the concept of widening the paradigm created by Allaire and Firsirotu (1984,1988) by integrating the notion of contending perceptions and practices of literacy to further understand the intersection created by the interpersonal spaces related to student learning and development and the socio-structural and cultural fields in school, home and community settings.

To track student learning and development, the framework of organisational culture conceived by Allaire and Firsirotu (1984,1988) can be utilised to establish a rapprochement between the practices and values of individual actors and groups and ideologies woven into the fabric of daily social interaction in a community organisation of culture. Whilst Allaire and Firsirotu related disharmony between the socio-structural and cultural systems of an organisation to environmental changes occurring in the ambient society, recent critical discourse analysis has identified the heterogeneous nature of policy construction and its articulation through multiple levels of educational administration. Whilst educational discourse does revolve around key metaphors in particular localities, the truths about literacy are often

reflected in a diffused and diffracted manner through the multiplicity of material practices deployed in schools and classrooms (Luke, 1992; Taylor et al., 1997).

From this perspective, there exists an array of contending fields within and between educational institutions, which are contingent on a broader, complex political economy of conceptual and material practices. Bourdieu (1990) described such social spaces as fields, which can involve struggles via the indirect effects of competing actions within a network of intersecting constraints. In this sense, the term field will be utilised, for it denotes a space within which a particular or several forces operate. In addition, the term field connotes the dynamic act of viewing a zone through a conceptual lens, which is pertinent to observing shifting social interaction on a daily basis.

2.7.7 An emergent paradigm: Students' learning and development from a micro-macro perspective

This section explicates the emergent model created to examine students' learning and development from a micro-macro perspective in a community culture of practice. Represented in Table 4, the model has drawn upon elements of ideologies and paradigms conceived by Allaire and Firsirotu (1984, 1988), Bahtkin (1981, 1984, 1985), Bourdieu (1990), Cummins, (1996) and Luke (1992) to track the intersection between the interpersonal spaces relating to students' learning and development with established socio-structural and cultural fields in a community organisation of culture. The community organisation of culture was defined as the intersection between the generic fields of school, society, family and classroom learning and development during the "teaching experiment". A description of the movement between and within particular contending fields within these generic fields situates the local more micro process of teaching and learning in the context of more general cultural and institutional processes.

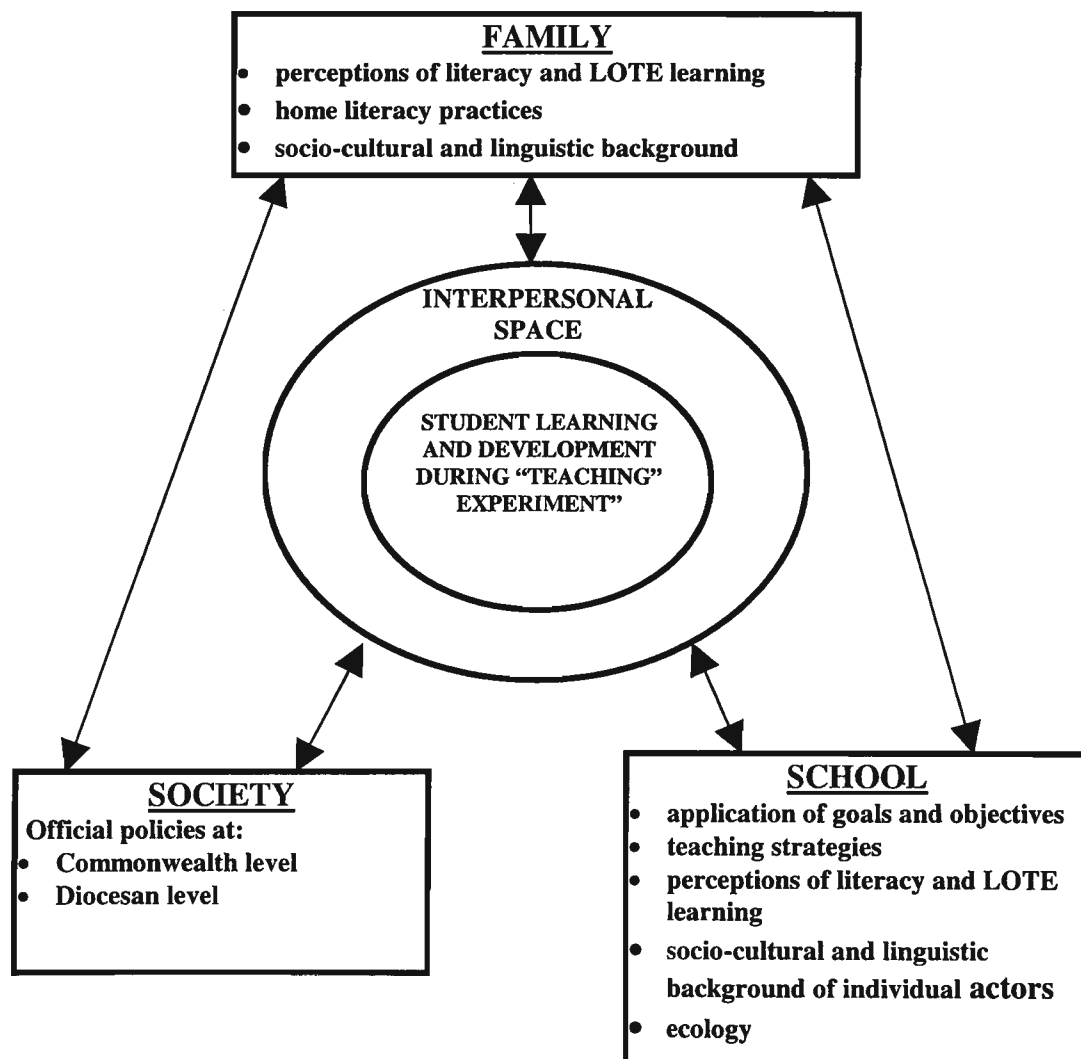
In Table 4, the innermost circle refers to students' learning and development observed from a micro-analytical level during literacy experiences conducted under the framework of a "teaching experiment". Observations focused on students' how

students' negotiated their identity by using and understanding language, managing learning, demonstrating actions during scaffolded situations and establishing a situated voice in classroom, community and home settings. The circle surrounding this inner circle of student learning and development represents the interpersonal spaces within which knowledge is constructed and the negotiation of identities occurs through dialogic interaction (Cummins, 1996). These interpersonal spaces are viewed as shifting, depending upon the context and nature of the learning situation.

Particularly in the formal learning environment, this process takes place in institutions which are influenced by policies, procedures and practices, originating from various administrative levels.

TABLE 4

EMERGENT MODEL OF A COMMUNITY ORGANISATION OF CULTURE



The rectangles surrounding the two inner circles represent three separate but interrelated generic fields. On the left, the generic field entitled society includes the diverse values espoused in social justice policies adopted at the Commonwealth and Diocesan levels. On the right, the generic field entitled school involves the appropriation of such policies into educational practice, which is interwoven with numerous aspects of the school's organisational culture. Based on the paradigm of Allaire and Firsirotu (1984, 1988), this ideational system includes the school's socio-structural organisation, such as the physical environment, teaching strategies and formal objectives and rules. It also includes the cultural systems, such as the perceptions of actors and groups interacting in the school environment, as well as their acceptance or resistance to policies. These socio-structural and cultural systems are viewed as being composed of contending fields that often crease and rupture the adoption of policies as they are translated into local educational practices. Situated on the top of Table 4 and interrelated to the school and society dimensions of analysis the generic field entitled family, involves diverse and contending cultural and socio-structural fields, such as parents and children's perceptions of literacy and LOTE learning, past and present home literacy practices and the cultural and linguistic background of family members.

As students were observed under a variety of school and home settings, the analysis of their participation in literacy activities conducted in LOTE and English was managed by searching for dynamic outcomes, which illuminated the possibilities and constraints offered by the "teaching experiment". These outcomes were created by the intersection of interpersonal spaces related to students' learning and development and broader fields of practice and values in a community organisation of culture. To identify these intersections between interpersonal spaces and various socio-structural and cultural fields, an analysis that linked the construction of identity to the positioning of individuals in social space and group membership within the community was adopted. This notion of linking the construction of identity to individuals' positioning in social space is underpinned by the work of Bourdieu (1990) and Luke (1992) and highlights the influence of political spheres on classroom pedagogy. From this perspective, tracking student learning and development during

participation in literacy events necessitated the consideration of the impact of the political arena on the manner in which students' negotiate their identities through mediated social interaction.

Chapter 3

PRESENTATION OF RESULTS RELATED TO SOCIETY, SCHOOL AND FAMILY

Introduction

This chapter presents the findings related to the surrounding fields of society, school and family, within the emergent model of a community organisation of culture. This model tracks interpersonal spaces created by the intersection of student learning and development in the "teaching experiment" and in the established socio-structural and cultural fields. First, the field of "society" focuses on the cultural fields at a macro level. The data is presented via an analysis of principal values observed in Commonwealth and Diocesan documents. The purpose of these documents can be seen as facilitating socially just and effective learning for a multicultural Australia. Second, the analysis of the fields entitled "school" and "family" is undertaken. These fields are both socio-structural and cultural. This data is presented via an analysis of information gathered from school documents, observations, interviews and a questionnaire obtained during the "teaching experiment". Here, the analysis focuses on the manner in which contending and related value positions advocated in official documents are appropriated into school practice. Teaching strategies, formal teaching objectives, the physical environment and perceptions of various actors within the surrounding field of school are examined. A summary of these contending and related values and an explanation of their utility in constructing case studies to track students' learning and development are discussed. Finally, it should be noted that data presented related to the field "family" is limited to a general discussion of the school population and the families surveyed in Year 4O. Chapters 4, 5 and 6, respectively, present a detailed analysis of the socio-cultural and linguistic background of each case study student's family.

3.1 Society: Contending and related value positions

The attempt to effectively respond to the diversified socio-cultural and linguistic composition of contemporary Australian society has resulted in the

publication of a number of official documents at the Commonwealth and Diocesan levels. An analysis of these documents revealed the presence of contending and related value positions with respect to the establishment of socially just and effective learning situations. For the purpose of the present study, values are defined as shared norms and ideologies which are consciously articulated by group members in organisations (Schein, 1990). Following a content analysis of a number of documents published at the Commonwealth and Diocesan levels, three principal values emerged (as related and contending positions which contested and coalesced with each other). These values, which represent a policy vision at the macro level can be summarised as:

- promoting social justice in a society characterised by socio-cultural and linguistic diversity; and
- allowing individuals the right to express and share their cultural and linguistic identity; and
- responding to the needs of a socio-cultural and linguistically diverse population.

3.1.1 Contending and related values at the Commonwealth level

This section discusses the three fore-mentioned contending and related values at the Commonwealth level. The discussion is based on a content analysis of the following documents. First, a document of major importance published at the end of the 1980s, entitled "National Agenda for a Multicultural Australia" (Commonwealth Government of Australia, Office of Multicultural Affairs, 1989), (henceforth designated "National Agenda"), was analysed. In addition, the following documents published by the Commonwealth Government in the 1990s were analysed: "The Australian Language and Literacy Policy" (Commonwealth of Australia, 1991), (henceforth designated ALLP) and "Literacy for All: The Challenge for Australian Schools Commonwealth Literacy Policies for Australian Schools" (Commonwealth Government of Australia, 1998), (henceforth designated "Literacy for All"). In 1999, the National Multicultural Advisory Council published the report "Australian Multiculturalism for a New Century: Towards Inclusiveness" (henceforth designated as "Towards Inclusiveness"). Although "Towards Inclusiveness" does not represent

official Commonwealth policy, it was analysed because it provided recommendations for a policy framework for Multiculturalism in Australia over the next decade.

3.1.1.1 The value of social justice: Providing equal opportunities

Following an analysis of the fore-mentioned documents published at the Commonwealth level, an overarching value position emerged as the need to promote social justice. Within this policy vision, social justice was defined as the need to create equal opportunities for all Australians. This definition of social justice is reminiscent of the Commonwealth Government's Social Justice Strategy (1987), which espoused four principles: fair distribution of economic resources, protection and enhancement of individual's rights, fair access to essential community services and opportunities for all to participate in the life of the community. These principles are often summarised as the "fair go, fair share" concept. With respect to a multicultural society, this process was thought to include also the removal of barriers of race, ethnicity, culture, religion, language, gender or place of birth. For example, all Australians were described as being entitled to equality of treatment and opportunity enabling them to contribute to the social, political and economic life of Australia, free from discrimination. From this perspective, offering an equal opportunity to learn in the educational arena was defined as overcoming disadvantages created by variables such as socio-economic status, disability, geographic isolation, language background other than English, indigenous background and gender.

For example, the "National Agenda" described the creation of responsive educational environments which catered to all children's needs to produce genuine equality of opportunity. With respect to families where English is not spoken at home, the view adopted in the "National Agenda" argued that ensuring the full development and expression of children's talents requires:

... an educational environment that is responsive to their circumstances and needs. They need a schooling that recognises and respects their cultural identity; that offers adequate English language tuition where needed; and that promotes cross-cultural respect and understanding among themselves and their peers. (Commonwealth Government of Australia, Office of Multicultural Affairs, 1989, p.27)

In addition, the ALLP was consistent with "National Agenda" in giving its first priority to proficiency in spoken and written English for all Australian residents. In particular, the ALLP acknowledged that target groups such as the socio-economically disadvantaged, people of non-English speaking background, Aboriginals and people with disabilities have specific needs for English language and literacy development.

Finally, the aims of the National Literacy Plan cited in "Literacy for All", linked social justice to an environment based on equity that meets the individual needs of all children:

The National Plan aims to give all children a good start in school, while recognising that there is a wide gap between those who enter school well prepared for learning, and those who are least prepared. Unless this gap is closed in the first years of school, it will widen, limiting the opportunities for some children to fully participate in education. (Department of Education, Employment and Youth Affairs, 1998, p. 15).

Finally, "Towards Inclusiveness" specified that educational programmes should be adjusted to address disadvantage arising out of differences related to ethnicity or culture. This interpretation of the value "social justice" as providing equal opportunity and access to meaningful participation in education depending upon children's varying needs and interests will henceforth be designated as "justice of opportunity". This definition of social justice obviously reflects the "fair-go, fair-share" principles espoused by the Social Justice Strategy (1987). For example, the goal of the National Literacy Plan described in "Literacy for All" is for every child to leave primary school with foundational literacy skills. This goal addresses the principle of fair access to essential community services. In addition, one of the purposes of the National Literacy Plan is described as developing effective literacy and numeracy skills to support successful participation in the post-school years in training, work or further study. This goal aims to address the issue of equal opportunity for participation in community life.

However, with respect to the principle of equal opportunity in decision-making, the value position of “justice of opportunity” rings of contradictions. Here, it can be argued that despite ‘Literacy for All’s’ opening statement describing the National Literacy Plan as undertaken with co-operation and emphasis placed on school autonomy, the intervention process of assessment, intervention evaluation and reporting appears to be based implicitly on a traditional hierarchy of leadership that regulates changes from the top down. For example, in the opening sentence of the introductory paragraph of “Literacy for All”, it is stated that the delivery of education rests with the State and Territory government and non-government authorities in conjunction with their key partner, the Commonwealth Government. The participatory decision-making of parents and students is restricted to their right to choose a school. Furthermore, whilst the Plan accounts for informing parents about their children’s progress, the implicit process referred to implies traditional home-school communication networks, whereby teachers adopt the role of experts who transmit knowledge and information to parents. A description of meaningful decision-making or participation remains absent for parents and students, making the participation structure one that promotes coercive power relations based on a pre-determined intervention plan conceived by professionals.

3.1.1.2 The value of social justice: Democratic and pragmatic multiculturalism

In comparison to the 1980s, the value of social justice in the 1990s’ policy vision has been positioned more often in a framework of democratic and pragmatic multiculturalism. Earlier documents placed emphasis on the democratic rights of clients and how to assist them to overcome the language and cultural barriers when seeking services. More recently, emphasis has been placed on practically addressing the needs of clients which arise from cultural and linguistic factors. This new perspective originated as a strategy for promoting equity and was re-focused as a “Charter of Public Service in a Culturally Diverse Society” (1996) (henceforth designated as the “Charter”). Here, the focus was on ensuring that mainstream government services were planned and delivered in a culturally responsive way to ensure that the needs of all clients were adequately met. However, the delivery of services in a culturally responsive manner echoed a certain political pragmatism, namely the notion of productive diversity, which stresses the economic benefits

arising directly from a diverse customer base and workforce. For example, it was noted in the "Charter" that "In business, knowledge of a market, a culture or a language is not necessarily as important as quality of product, price, reliability and service, but it will be an advantage" (Commonwealth Government of Australia, 1996, p. 30). In particular, productive diversity strategies were described as aiming to assist Australian businesses to operate comfortably and efficiently in overseas and domestic markets by exploiting workers' talents and abilities. Here, it can be argued that because the focus on maximising the efficiency and profitability of Australian businesses appears to override the concern for individual workers' needs, the democratic-pragmatic multiculturalism rings of economic rationalism.

"Towards Inclusiveness" emphasised the democratic aspects of social justice by describing the rights and obligations of individuals as stemming from Australian democracy, rather than multiculturalism. The focus on the democratic system is exemplified by the Council's proposition that Australian multiculturalism has been built on an Australian democracy that guarantees freedom, basic human rights and fundamental equalities. In addition, in "Towards Inclusiveness" the value of social justice was placed in the context of a democratic society which was linked to civic duty, or the obligation to support the basic structures and principles of Australian society. However, within this democratic context, the notion of productive diversity was promoted as accruing significant cultural, social and economic dividends, that should be maximised for the benefit of all Australians. This focus on maximising dividends for Australians locates the concept of social justice within a political framework of democratic pragmatism, which will henceforth be designated "justice of democratic pragmatism".

3.1.1.3 The value of identity: Anglo-Celtic heritage

A second overarching value related to language and literacy planning for diversity and articulated at the level of Commonwealth policy can be described as the right of Australians to express and share their identity. Identity was defined as cultural, religious and linguistic heritage. In a number of documents published at the Commonwealth level, Australian identity was articulated from a predominantly Anglo-Celtic perspective. For example, in the following extract taken from "National

"Agenda", English was identified as "our" national language, in a society where Languages other than English (LOTE) are spoken. Here, it can be argued that LOTE languages were implicitly excluded from Australian consciousness, for they were represented primarily as links to different cultures. This association of LOTE languages with the communication of a different consciousness and other worlds implicitly refers to a process whereby Australians of Anglo-Celtic heritage share their national culture with the culture of "others".

English is our national language and it is critical for the individual, for society and for our collective prosperity- that every Australian be given the opportunity to master it. At the same time, Australians live in a society and in a world where languages other than English are spoken every day. These languages embody and communicate a different consciousness, a distinctive culture, another world, which we can share. (National Agenda, Commonwealth Government of Australia, Office of Multicultural Affairs, 1989, p.37)

In "National Agenda", the pronoun "we" and the possessive adjective "our" were utilised on numerous occasions to qualify the English language or Australians of Anglo-Celtic background explicitly and implicitly in relation to being Australian or possessing a mainstream Australian identity, steeped in Anglo-Celtic heritage. First, in the second paragraph of the Forward to "National Agenda", with regards to the subject of cultural and linguistic diversity in contemporary Australia, former Prime Minister Bob Hawke stated "Not so long ago we saw ourselves as a nation descended exclusively from British and Irish migrants." Second, on page 19 of Chapter 4, which deals with Social Justice, it was stated that "we" should be proud, but not complacent of achievements in the area of immigration. The example of Australia's most remarkable achievement in this area was the relative ease and success with which a massive influx of post-war immigrants from Europe and Asia were absorbed into a previously monocultural, largely Anglo-Celtic society. In addition, in the first paragraph of Chapter 8 in "National Agenda", which discusses ways of responding to the diverse nature of contemporary Australian society, it was stated "The customs and institutions which we recognise as Australian today are largely British and Irish in origin" (p.50, National Agenda).

In the fourth paragraph of Chapter 4 of "National Agenda", the use of the possessive pronoun "our" became more restrictive as it included British and excluded Irish heritages. As illustrated in the following extract taken from "National Agenda", British heritage was identified as being a fundamental factor in defining Australian identity, which is associated with freedom, loyalty and unity:

Our British heritage is extremely important to us. It helps to define us as Australian. It has created a society remarkable for the freedom it can give to its individual citizens. It is a large part of what makes Australia attractive to immigrants and visitors. It is a potent source of unity and loyalty. (National Agenda, Commonwealth Government of Australia, Office of Multicultural Affairs, p. 50)

This value position that connects the expression of Australian identity almost exclusively with an Anglo-Celtic perspective was reinforced in the ALLP (1991). Here, English was again described as being integral to Australian identity for its important role in conveying mainstream Australian culture. From the following extract, it can be interpreted that the main step towards successfully adopting an Australian identity involves accessing Australian English.

Australian English is integral to Australian identity. It is the vehicle for mainstream Australian culture. Being proficient in Australian English is essential for effective functioning in the community and workplace. A key message of this policy is that Australian English must be accessible to and accessed by all Australians. (ALLP, Commonwealth Government of Australia, 1991, p. 32)

This definition of Australian identity, which implicitly excludes the great number of Australian residents who speak a LOTE as a native tongue or as a multiple language, will henceforth be designated as "Anglo-Celtic identity".

3.1.1.4 The value of identity: Inclusion of diversity

A value position which attempted to include Australians of diverse socio-cultural and linguistic origins in the expression of national Australian identity was rare in the Commonwealth documents. It does appear occasionally, however in "National Agenda" and "Literacy for All". This value position will henceforth be designated "inclusive identity".

For example, in the following extract taken from "National Agenda", the right to express one's identity as Australian was dissociated from the assimilation of immigrants into a generally homogenous Anglo-Celtic society. The use of the term "all Australians, including those from non-Anglo-Celtic backgrounds" alludes to a policy of integration that allows all Australians to share their diverse cultures (National Agenda, Office of Multicultural Affairs, 1989, p.15).

Fundamentally, multiculturalism is about the right of the individual-the right to equality of treatment; to be able to express one's identity; to be accepted as an Australian without having to assimilate to some stereotyped mode of behaviour. Multiculturalism is concerned to encourage all Australians, including those from non-Anglo-Celtic backgrounds, to share their diversity of cultures. (Commonwealth Government, Office of Multicultural Affairs, 1989, p. 15)

In 1998, at the Commonwealth level, "Literacy for All" revealed an initiative that accounted for all Australian students within the jurisdiction of the policy. Although the term identity was not defined directly, references made to Australian school children were associated with the term "all" and their diverse socio-economic status and language and literacy repertoires were acknowledged. In addition, although the document "Towards Inclusiveness" does not represent official Commonwealth policy, it reflected the value "inclusive identity" by focusing on Australia's socio-cultural and linguistic diversity, which was presented as an imperative to developing Australian nationhood and identity. Emphasis was placed on elements that bond all Australians together as people - the common membership of the community, the shared desire for social harmony, the benefits of diversity and the evolving national identity. By emphasising the inclusive nature of the concept of multiculturalism, the Council sought to correct the misconception that multiculturalism was concerned mainly with immigration and minority ethnic communities. Multiculturalism was perceived as referring to all Australians, who are bound by common citizenship in a democratic society.

Here, the Council associated Australian identity with the concept of citizenship which involved shared membership in a political community. This membership required a commitment to the Constitution and laws and the core values

and practices of Australian democracy. These core values can be summarised as the respect of difference, tolerance, a commitment to freedom and equal opportunity and an overriding commitment to Australia's national interests. In particular, the Council recommended an expanded implementation of the Discovering Democracy programme, which was developed within the Education, Training and Youth Affairs portfolio to support civic and citizenship education. However, it can be argued that the voice of cultural inclusion expressed in "Towards Inclusiveness" was tagged to a voice of exclusion. Whilst the concept of citizenship drew largely upon globally defined democratic principles, such as freedom, tolerance and equal opportunity, citizens were expected to retain an overriding commitment to Australia's national interests. The yoking together of these two contending sets of voices appears somewhat contradictory. On the one hand, a global humanist democratic movement is promoted. On the other hand, the commitment to Australia's national interests appears to tether the notion of democracy to a policy of national protectionism. Such policies generally prioritise economic efficiency and aim to manage diversity by harnessing the skills, education and entrepreneurial ability of Australians for the national good.

3.1.1.5 The value of diversity: Institutional changes

A third overarching value articulated at the Commonwealth policy level with respect to language and literacy planning for contemporary Australian society can be described as the importance of creating an institutional response to meet the needs of a socio-cultural and linguistically diverse population. In a number of documents published at the Commonwealth level, this value was generally conceptualised as adapting economic and educational institutions to the needs of a diverse Australian population. This value position will henceforth be described as "institutional adaptation to diversity".

For example, in "National Agenda", emphasis was generally placed on the response of Australian institutions to accommodate the needs of a socio-cultural and linguistically diverse population, with the aim of serving the interests of all Australians. This acknowledgement of the importance of institutional accommodation is illustrated in the following extract taken from "National Agenda".

"Australia's population will continue to change and we need to create an attitudinal and institutional environment that can accommodate those changes- so that the rights of the individual are recognised and the interests of the community advanced" (p. 8).

The theme of utilising institutional changes to accommodate the needs of a diverse society was reiterated on several occasions throughout "National Agenda". For example, the eighth goal for Multiculturalism was identified as the importance of Australian institutions acknowledging, reflecting and responding to the cultural diversity of the Australian community. In addition, the following extract taken from "National Agenda", reinforces the importance of reforming the institutional process to accommodate the needs of a diverse society. "We need to adapt and reform the institutional processes of Australian society in order to accommodate and respond to the cultural diversity of today's community" (The National Agenda, 1989, p. 1).

3.1.1.6 The value of institutional adaptation to diversity: From tolerance to celebration

It is interesting to note that within the recurring focus on an institutional response to adapting to the needs of a multi-cultural society, the government's policy framework was articulated from multiple voices. For example, in "National Agenda", the institutional accommodation of diversity was enriched to include actions ranging from a mere political stance of tolerance to actions involving respecting and learning LOTE languages. Providing opportunities for all Australians to acquire and develop proficiency in LOTE languages was cited as one of the principal means of adapting institutions to cultural and linguistic diversity.

A different level of respect, tolerance and acceptance of cultural difference- of individuality- is achieved if those who do not speak a language other than English value them sufficiently to learn them. Language learning has many rationales- intellectual and economic included- but the promotion of cultural understanding is one of the most important. (National Agenda, 1989, p. 37)

Here, the description of the institutional response to diversity took into consideration the intellectual, economic and cultural benefits of LOTE learning for all Australians.

In ALLP, an institutional response to diversity which included the toleration of LOTE languages was adopted. For example, as illustrated in the following extract taken from ALLP, it was stated that the pre-eminent status of English did not involve restrictions on the use of LOTE languages.

... the pre-eminent status of English in Australia, does not signify any constitutional or legal restrictions on the use as appropriate of other languages. Indeed, in line with our commitment to multiculturalism, other languages are used for many purposes and in many contexts. (ALLP, 1991, p. 32)

Here, the references to constitutional and legal restrictions allude to an official public policy limited to tolerance rather than the active promotion of LOTE languages. Such tolerance acknowledged the existence of LOTE languages, but failed to attach an official status to them. The direct association of LOTE languages only to the government's commitment to multiculturalism may implicitly negate the promotion of LOTE languages in the mainstream Australian community. Viewed exclusively in a context of multiculturalism, LOTE languages may be promoted only in private or unofficial contexts, rather than in the public arena. In this way, LOTE is marginalised.

At the Commonwealth level, "Literacy for All" also reflected an institutional response which can be summarised as tolerating linguistic and cultural diversity. On one level, it was recognised that teachers should build on and value the diversity of children's early language and literacy experiences. On another level, emphasis was placed on the negative consequences of students speaking a community language as their first language. For example, the disparity in achievement was cited between students whose home language was not English and those whose first language was English. Students whose home language was not English achieved at levels below those of students who spoke English as their first language. As well, the positive aspects of bilingualism in the educational setting were conceived of solely in terms of resources that could be used to develop students' English language and literacy skills. No mention was made of the enrichment which could be gained by exposing students whose home language is English to LOTE.

In contrast to this institutional response that focused on tolerating socio-cultural and linguistic diversity, the publication of "Towards Inclusiveness" indicated an alternate view of multiculturalism. This view embraced the importance of celebrating and investing in Australia's cultural diversity. This value position will henceforth be designated "embracing diversity". As illustrated in the following extract taken from "Towards Inclusiveness", the Council's recommendations were aimed to actively promote diversity in contemporary Australian society by providing a vision of cultural diversity as a unifying and enriching force for Australia: "a united and harmonious Australia, built on the foundations of our democracy, and developing its continually evolving nationhood by recognising, embracing, valuing and investing in its heritage and cultural diversity" (Towards Inclusiveness, 1998, p. 7). It can be argued that because of this pro-active stance towards promoting diversity, the value position of "embracing diversity" extends the institutional responses of tolerating and valuing to a different level.

3.1.2 Contending and related values at the Diocesan level

This section discusses the three fore-mentioned contending and related value positions at the Diocesan level. The discussion is based on a content analysis of the following documents published at the Diocesan level: "Educating for Justice and Peace: Policies, Guidelines and Resources" (Catholic Education Office, Diocese of Townsville, 1991) and "Guidelines for School Equity Committees" (Catholic Education Office, Diocese of Townsville, 1995). These documents will henceforth be designated as "Justice and Peace" and "Guidelines" respectively.

3.1.2.1 The value of social justice: Peace-building from a Christian perspective

It can be argued that the value of social justice, defined as providing equal opportunity was observed similarly at the Commonwealth and Diocesan levels. However, at the Diocesan level, the value of social justice was re-articulated with Christian and Catholic beliefs and reformulated to reflect a distinctive Catholic viewpoint. For example, the aim of obtaining equality of opportunity was positioned in a framework of promoting the immeasurable worth of all humans in Gospel news and practice. As illustrated in the following extract taken from "Justice and Peace", social justice in Catholic schools was equated with a Christian version of equality of

opportunity, which aims to promote the dignity of human beings through the practice of Gospel principles:

The promotion of the dignity of every human person is at the heart of our practice of the Gospel command. Implicit in this is the need for every human person to have maximum access to the possibility of full growth regardless of race, gender, ethnicity, material poverty, social disadvantage, or physical or mental disability. Thus, our Catholic schools should be places where equality of opportunity is keenly sought by all, so that the dignity of every member of the school community is enhanced. (Guidelines for School Equity Committees, Catholic Education Office: Diocese of Townsville, 1995, p. 1)

In addition, in contrast to the official documents analysed at the Commonwealth level, educating for social justice at the Diocesan level was equated with promoting peace through a variety of strategies. On a personal level, members of the school community were encouraged to search for peace using prayer as a means of reflecting upon and stimulating their awareness of social issues. On a social level, members of the school community were encouraged to work co-operatively to solve conflicts and actively seek reconciliation. On a political level, members of the school community were encouraged to critically examine situations that threaten peace within local and global communities. Regardless of the level observed, the notions of peace and justice were equated with following the work of Jesus to actively build a world of peace. For example, "Justice and Peace" described the process of creating peace and social justice as one of imitating the lifestyle and attitudes of Jesus as recounted in the Gospel. "To follow Jesus is to work actively to build a world of justice, peace and love" (Catholic Education Office, Diocese of Townsville, 1991, p. 1).

3.1.2.2 The value of social justice: Building peace and justice through human and divine intervention

In contrast to the value "social justice" proposed in the Commonwealth publications, emphasis at the Diocesan level was also placed on peace-building through the mobilisation of members of the school community. As illustrated in the following extract from "Justice and Peace", a direct association was made between actively opposing injustice and adhering to a Christian lifestyle. "In our society which

daily exhibits many injustices, and frustrates attempts at peace-making, Christians are continually challenged to oppose these distortions. Such action to transform contemporary society is a mysterious combination of God's action and human response" (Catholic Education Office, Diocese of Townsville, 1991, p. 1). However, it can be argued that striving to create socially just situations from a Christian perspective was conveyed as a complex process involving both human and Divine intervention. On the one hand, Christians are invited to challenge injustice through active intervention that critiques the social system of control and actively transforms power relations in society. On the other hand, Christians are reminded of the mysterious manner of God's justice. This emphasis on acknowledging divine justice is also illustrated in the following extract from "Justice and Peace." "God's justice has a dynamic, transformative quality. It causes things to change, and it expects that things must need change if there is to be abundant life " (Catholic Education Office, Diocese of Townsville, 1991, p. 3). It can be argued that this description of a powerful and transformative justice which is beyond reach of human action alludes to an acceptance of the omnipotent justice of God.

With respect to the curriculum at the Diocesan level, the goal of educating for justice and peace was integrated into all learning areas. Providing students with opportunities to experience and practice a variety of values and skills was deemed necessary to achieve the goal of peace-making, in a spirit of solidarity. Values such as charity, tolerance, empathy in relationships, openness to growth, respect for human dignity were described. In addition, skills such as questioning, predicting, managing conflict, negotiating and making decisions were mentioned. Such skills evoke an approach to social justice based on mobilising action against oppression. However, students are encouraged to "appreciate those beliefs and values of peace which are derived from the Christian tradition of peace and the Church's social teaching" (Educating for Justice and Peace: Policies, Guideline, Resources, Catholic Education Office, Diocese of Townsville, 1991, p. 8). In this sense, it is interesting to note that historically, the traditional perspective of peace advocated by the Church has been one based more on being charitable to the "deserving poor" and accepting Divine justice, rather than on empowering the masses through liberation theology. This value will henceforth be designated as "justice of human and divine intervention".

3.1.2.3 The value of identity: Constructing a Catholic identity through a Christian lifestyle

In contrast to the Commonwealth level, at the Diocesan level of the Catholic Education system, the policies relating to social justice did not explicitly address the issue of expressing cultural identity or refer specifically to the term Anglo-Celtic identity. However, the aim of establishing and fostering harmonious relations in society was articulated from a Christian perspective. This implicitly connected the building of peace to the construction of a Christian identity. As illustrated in the following extract from "Justice and Peace", the notion of peace was associated with the inner and personal qualities of an individual. "For the Christian, peace is an inner quality of the human person, an essential element in our relationship with God and a quality of relationships between persons, groups of persons and nations" (p. 3). Thus, personal identity was viewed as being situated within a number of expanding interpersonal relationships, ranging from the individual's contact with God to groups of persons or nations.

At a social level, the individual Christian was viewed as being an integral member of a community of Christians. For example, the founding principles for education for justice and peace referred to a social identity that was constructed through Christians' relationships with God and fellow human beings. In the mission statement, the use of the pronoun "we" refers to practising Christians and the importance of establishing a relationship with Jesus. "Jesus Christ is the source, the focal point and the goal of all we are and do" (Educating for Justice and Peace, 1991, p. 5). On the other hand, in principle two, the pronoun "we" is used to express the importance of Christians' need to develop their personal qualities and talents via relationships with other human beings. "We need to enter into relationships with others in order to develop our gifts and to live a fully human life" (Educating for Justice and Peace, 1991, p. 5).

Thus, acquiring a Catholic lifestyle can be interpreted as being derived from the Christian tradition of living according to the Gospel. For example, in "Educating for Justice and Peace", a major goal of Catholic Education, formal or informal, at adult or school level was described as Catholics committing themselves to

"following" Jesus. In this vein, teachers and students were encouraged to develop their personal qualities of inner-peace, self-discipline and empathy for others to enable them to participate fully in a Catholic community as practising Catholics. Here, it can be argued that the value of expressing one's identity has been positioned from a Christian and particularly from a Catholic perspective. This value position will henceforth be designated "Catholic-Christian identity".

3.1.2.4 The value of responding to diversity: Focus on awareness

At the Diocesan level, the value "responding to diversity" remained absent from the document entitled "Guidelines". In "Educating for Justice and Peace", the value of "responding to diversity" was presented in relation to curriculum content options that discussed ethnicity and equity issues. Here, the focus was on gaining information or awareness of diversity by exploring different cultures, languages and religions, rather than on celebrating differences. This value position will henceforth be designated "awareness of diversity".

3.2 School: Contending and related value positions

This section presents the analysis of the surrounding field entitled "school" in the emergent model of a community organisation of culture. The analysis of the field "school" presents findings related to the socio-structural and cultural systems of the school. Data was gathered during the "teaching experiment" and from locally published documents, observations, interviews and a questionnaire. The analysis focuses on the manner in which the fore-mentioned value positions advocated in official Commonwealth and Diocesan policies are operationalised at the school level. The unravelling of the complex embroidery of policy and practice begins by an investigation of established fields relating to the school milieu. First, with respect to the cultural system, the history of the school, the physical environment, the socio-cultural, linguistic and religious background of the school population and various actors' perceptions of LOTE learning are described. Second, with respect to the socio-structural system, formal goals and objectives, teaching strategies and collective practices in the school are described.

3.2.1 The school's cultural system

This section provides evidence of how contending and related values identified at the Commonwealth and Diocesan levels are appropriated, rejected or translated into practice in the school's cultural system. Below, a description of the school's historical traditions reveals a generally Anglo-Celtic narrative steeped in the value of providing a Catholic education for Catholic students. Enrolment records indicated however, that the school's population was composed of students affiliated with a number of different religious denominations. The school's physical environment was typical of State and Catholic education systems. Finally, a description of parents' perceptions regarding LOTE learning, situates their views as value positions of responding to diversity in contemporary Australian society.

3.2.1.1 History and physical environment of the school

Due to its association with the Catholic Church and a particular order of Catholic Sisters, Saint Gabrielle School's historical narrative was initially drawn from a value position related to instructing Catholic students in the acquisition of a Catholic identity. The school was established by an order of Catholic Sisters founded by a nun whose parents' immigrated to Australia from Scotland. The original school, which was named in memory of a Christian Saint, opened in 1932 and was run by this order of Catholic Sisters of generally Anglo-Celtic heritage. The order focused on providing a Catholic education for school-aged children.

In 1964, the school buildings housed a girls' secondary school, which was administered by the same community of Catholic Sisters. The establishment of this single sex college respected the historical Catholic tradition of separating female and male students, particularly at the secondary level. In 1985, when the school was re-located to its present site, the acceptance of male and female enrolments was linked to an evolving educational structure related to the value of acquiring a Catholic identity. Until 1999, the school's close association with the Catholic community of Sisters continued with the appointment of nuns as school principals.

Despite the predominantly Catholic framework of St. Gabrielle School's historical value positions, the immediate physical environment resembled that of many Australian state schools. For example, the local Catholic church was not situated on or near the school property. In addition, the school's perimeter was bounded by residential housing and a community kindergarten. The architecture of the main school building involved a two-storey construction with lower primary classes generally located on the ground floor and upper primary classes located on the first floor. The inner courtyard housed a music room and a covered area which was used for weekly school assemblies and presentations. The oval and adventure playground were located west of the music room. A multi-purpose activity building, which was used for instrumental music classes, tutoring and speech therapy was located north of the oval.

Whilst these physical surroundings were characteristic of many state educational settings, close observation of St. Gabrielle School's physical environment revealed aspects related to acquiring a Catholic identity through a Christian lifestyle. For example, institutional icons placed throughout the school exposed school members and visitors to elements of Catholicism. In all classrooms, "Holy corners" were used to display Catholic devotional icons. These "Holy corners" were comprised of small tables on which were placed items such as statues of Mary, crucifixes, candles, bibles and flowers, that were used during religious celebrations and prayers. Religious statues were observed in the front courtyard and on the second floor of the main school building. Crucifixes and pictures of Mary were hung on various walls throughout the school, such as in the staff room and administrative office. Finally, the school emblem, which appeared on official school documents and on student hats included the motto "know-love-serve" and the symbol "pax" for peace.

Whilst many of these icons were representative of a Catholic heritage, the physical environment also reflected the predominantly Anglo-Celtic heritage of the school's history. For example, the allocation of rooms accommodated several specialist subject areas, which were taught exclusively in English, such as Singing, Learning Assistance, Behavioural Modification and Orchestral Tuition and Rehearsal. However, a school area reserved exclusively for LOTE was absent. In addition, all displays and notice boards throughout the school made exclusive use of English. At a

more micro level, during the “teaching experiment”, Mr. O'Hara, attempted to adapt the classroom environment to reflect diversity in language and culture by creating a display area for multicultural material that I provided. However, this integration of diversity into the physical environment was restricted to one corner of the classroom and was replaced by English displays, at the conclusion of the “teaching experiment”.

3.2.1.2 The school population

Despite its historic narrative steeped in the value of providing a Catholic education to Catholic students, in 1998, the school was characterised by socio-cultural and religious diversity. Records indicated that at the beginning of the 1998 school year, 17% of the parents of students enrolled at St. Gabrielle's School were born overseas. 26 birthplace countries were recorded, which represented the European, African, Asian and American continents. Records also indicated that 247 of the 357 students enrolled at St. Gabrielle's were identified as being of Catholic religion. The majority of the remaining students were identified as belonging to various Christian denominations (mainly Anglican). Nineteen students were identified as not being affiliated with a religion. Finally, three students were identified as being Hindu.

The diversity of religious denominations at St. Gabrielle's School appeared to be related to the implementation of the school enrolment policy. Despite the school's mission to educate Catholic children in their Catholic faith, the Principal considered many factors when enrolling students, such as catering for children's special needs or helping socially or financially disadvantaged families. Thus, in practice, the school's enrolment policy accepted students from religious traditions other than Catholic, provided that parents and students understood and supported the school's religious philosophy and policies. Thus, the school's enrolment policy could be interpreted as one that adopted a value position of tolerance towards religious diversity. However, by favouring recruitment of teachers who were practising Catholics, particularly those graduating from the ranks of the Australian Catholic University, the school's staff recruitment policy directly supported the value position “Catholic identity.” For example, the teacher of Year 4O, (the class that provided the setting for this inquiry), was a twenty-two year old practising Catholic of Anglo-Celtic origin. Mr. O'Hara graduated from the Australian Catholic University and was undertaking his second

year of classroom teaching. The minority of teachers employed at St. Gabrielle's School, who had not received professional training in a Catholic setting, were required to complete supplementary units in religious studies at the Australian Catholic University. With respect to the socio-cultural background of the school population, office records indicated that 83 % of the parents of the students enrolled at St. Gabrielle's at the beginning of 1998 were born in Australia. The remaining 17 % of these parents' birthplaces was represented by a variety of countries, mainly European. Other countries represented the Asian, African and North American continents.

3.2.2 Description of the school's socio-structural system

This section provides evidence of how contending and related values observed at the Commonwealth and Diocesan levels were appropriated, rejected or translated into practice via the school's socio-structural system. First, the school's formal goals and objectives are described as relating to the value positions of equal opportunity from an apolitical Christian perspective. Next, the collective practices at the school are described as relating to the value positions of expressing an Anglo-Celtic and Catholic identity and responding to diversity. Finally, the teaching strategies sanctioned at the school were observed to be generally positioned from a value of providing for equal opportunity and the expression of Catholic identity through teacher-directed activities.

3.2.2.1 Formal goals and objectives: Equal opportunity from a Christian perspective

Similar to the Diocesan level, the value of social justice at the school level was positioned from a Christian perspective, which focused on the development of the whole person. The following summary of two principles of the mission statement published in the "Handbook for Parents" illustrate this value, which was aimed at providing equal opportunity in a Christian environment:

- assisting parents to help children develop as unique individuals with a Christian sense of their own values and the values of others;

- presenting Jesus Christ as the model human being. (Handbook for Parents, St. Gabrielle's Primary School, no publication date, p. 3)

From this Christian perspective, the school's philosophy aimed to create socially just learning situations that enabled individuals to develop their full potential through the practice of Gospel principles. In this sense, whilst the school's value position reflected the Commonwealth's emphasis on providing equal opportunities that allowed students to develop their full potential, the Christian perspective, which was also present at the Diocesan level, focused on the immeasurable worth of all humans.

With respect to the school's formal objectives, these were similar to those at the Diocesan level. Specifically, they reflected the value of social justice and were positioned within a framework of peace-building in a Catholic community. For example, the "Handbook for Parents" promoted the construction of a Catholic identity through the practice of Catholicism, which was viewed as the philosophy of life that best enabled humans to live as individuals and as a community. In addition, one of the formal objectives of Catholic education was cited as promoting unity among Christians and a commitment to live out the mission of Christ by working for justice and peace. Here, emphasis was placed on creating harmonious relationships in the local Catholic community, via the school's active role in the local Catholic parish.

The policy of promoting peace and social justice by encouraging students' development as whole persons was partially implemented through school-wide behavioural guidelines. All students were encouraged to act with compassion, courtesy, caring, consideration for others and with common sense. However, parallel to these guidelines, which were often referred to as the five Cs, a long list of school rules focused on personal safety, such as not riding bikes in the school ground, not throwing stones or sticks. In this sense, the philosophy of working for peace and justice appeared to be appropriated in large part through the application of a pre-determined list of attitudes and behaviours deemed appropriate for the students to attain the goals of peace. Here, the association of the notion "peace" with a behaviour management policy which fails to contextualise students' actions, could lead to a misconception of the term peace by members of the school community. For example, students who deviate from the appropriate list of behaviours and attitudes may feel

that they are unable to contribute to peace. In this sense, peace is formed through “obedience” and “compliance” to authority rather than as “resistance” to oppression.

In addition, the more political components of the value positions pertaining to social justice observed at the Commonwealth and the Diocesan levels, such as challenging social injustice, addressing disadvantage due to cultural or racial factors or providing environments that cater to individual students' needs were not articulated within the framework of the school's formal objectives. For example, whilst the school motto "Know, love, serve" possibly evoked a variety of goals, such as gaining knowledge to love and serve Jesus through the parish and school community, on a political level, the questioning of knowledge or social structures remained absent. Furthermore, the "Handbook for Parents" did not contain references to policies that promoted an institutional response to diversity, such as attempting to counter bullying or social or racial discrimination.

3.2.2.2 Contending and related values in collective practices: Expressing an Anglo-Celtic Catholic identity and responding to diversity

A number of ritualised collective practices at the school and class levels were associated with a value position that expressed a Christian-Catholic identity. Rituals included routine events, such as courtesy exchanges, prayers, assemblies and the distribution of newsletters. For example, the principal, staff and students integrated courtesy exchanges with liturgical language by consistently utilising the phrase "Peace be with you" in conjunction with daily greetings such as “Good morning” and “Good afternoon”. In addition, during the weekly school assembly, students were asked to pray to God and to make the sign of the cross at appropriate moments, such as before the presentation of a class prayer, which was often structured using oral language, music and dance to symbolise Catholic values.

In addition, through collaboration between parish and school staff, students were encouraged to celebrate their faith through participation in liturgical celebrations and prayer. For example, students were invited to undertake the Catholic rites of passage, such as first Reconciliation, first Eucharist and Confirmation, which were organised in conjunction with the local Catholic church. At the class level, students

were encouraged to develop their Catholic faith by establishing a relationship with Christ through the practice of prayers, such as reciting short prayers to begin and end the day, or grace before and after lunch breaks.

However, it can be argued that whilst the aim was one of systematically shaping citizens who openly displayed their Catholic identity, practices that overtly promoted allegiance to the Commonwealth government or the British monarchy and/or reinforced the expression of an Anglo-Celtic Australian identity were also observed. For example, all prayers and religious ceremonies espousing Catholic values, such as Eucharistic celebrations and preparations for Lent and Easter Sunday were conducted in English. In addition, weekly school assemblies began with a display of the official version of the Australian flag (which was associated with an Anglo-Celtic version of Australian history and settlement), and the singing of the national anthem in English. This ritual was followed by a collective pledge during which students asked God to bless their Queen, their country and to make them good citizens. Finally, presentations performed at weekly school assemblies or during community-based festivals generally aimed to enhance students' English language speaking and singing skills. For example, participation in the Eistedfodd festival was a compulsory component of the Year 2 to 7 curriculum at St. Gabrielle's School and parents were regularly invited to these and other community performances.

Furthermore, an analysis of the school newsletter that provided information for parents indicated that the acquisition of a Catholic and an Anglo-Celtic identity were important. At a surface level, the practice of sending home weekly newsletters to parents is common practice in the majority of Australian state primary schools. At St. Gabrielle's School, the newsletter was systematically composed exclusively in English and contained Christian prayers, gospel stories and descriptions of Catholic traditions such as the first Eucharist celebrations. With respect to the syntax used in the newsletter, the pronoun "we" and the possessive adjective "our" were generally used to refer to the school's community of Catholics who were encouraged to take concrete actions to share the good news of Christianity. It can be argued that the grammatical structures used position the reader from a Christian perspective. This positioning is illustrated in the following quote taken from the newsletter published

on the 19th of March 1998, whereby the religious co-ordinator's weekly message focused on the meaning of Lent:

Lent invites us to live this good news to the full! We too can be bearers of good news to all who are suffering at this time. A donation to the Project Compassion box this week, a prayer offered for refugees, or some time spent with a person who is alone and afraid, will ensure that the good news continues to be heard in our land and across the seas. We are on this journey together.

In contrast to this value position that focused on teaching a Catholic curriculum emphasising improvement of students' English language skills, collective practices that were designed to highlight the value of responding to diversity were observed infrequently. On these rare occasions, the collective practices in question received a brief mention within the school community or were presented with a focus on song and dance. For example, during one week of the school year, Aboriginal culture was introduced to the students via art and craft activities, such as creating traditional Aboriginal dot paintings. In addition, whilst a theatrical group sponsored by the Queensland Arts' Council presented African songs and dances at the school in Term 1 of 1998, the performance received little attention in the school newsletter and was followed up by little or no in-class discussions.

In addition to these infrequent collective practices that were conceived from a value position of responding to diversity, a Japanese LOTE programme was implemented at the upper primary level during the 1998 school year. The teaching of LOTE at primary school is viewed as responding to and promoting diversity within school communities. However, at St. Gabrielle's School, evidence gathered from semi-structured interviews indicated that teachers' and parents' perceptions of the LOTE programme ranged from describing it as problematic, peripheral to the mainstream curriculum and enigmatic in content and structure. First, all five parents interviewed declared they were uncertain about the existence and/or the structure of the LOTE programme. In addition, the following extracts taken from the group teacher interview illustrate that two of the three classroom teachers interviewed perceived the LOTE programme to be plagued with problems due to an absence of a specialist LOTE teacher, thematic continuity and collaboration with classroom teachers.

And now they've got Japanese once a week in Year six and twice a week in Year seven and once a week in five. But it's really hard because the Japanese teacher is actually a teacher on staff. Sometimes he can't come to our classes because he can't get a relief teacher. So there's no continuity. And I would actually like to see a LOTE programme where he sat down with us and said "This is what I'm doing in Japanese this term." So when I'm doing my programme, I might be able to expose the kids to some books where there's some Japanese characters, or like they were doing these business cards ... (An upper primary teacher)

It doesn't happen in Year four. But I think they're doing LOTE for the sake of doing LOTE. I think Music works, because they've got a Music teacher doing it, but I think it too much. It's too hard for John. If John was concentrating on Japanese, he'd be able to ... I don't even know how he does it, but I think, he's got to be expected to go to his class, start teaching, then go out and he's Japanese teaching and being like the perfect Japanese teacher. (A middle primary teacher)

The absence of collaboration with regular classroom teachers appeared to be amplified by the LOTE teacher's preference to work independently, due to his lack of confidence in Japanese conversational skills. The following extract taken from the semi-structured interview conducted with the LOTE teacher illustrates the practice of teaching LOTE in isolation from the mainstream curriculum at St. Gabrielle's School:

I don't usually encourage them [the Year 5, 6, and 7 classroom teachers] to stay. I think that's just me. I mean, I'm not overly confident. They can't judge me though, because they don't know what I'm teaching.
John (LOTE teacher)

3.2.2.3 Teaching strategies: Equal opportunity from a Christian perspective

Data gathered via observations and semi-structured interviews indicated that the principal teaching methods promoted at St. Gabrielle's School were teacher-directed. The major assumption underlying these activities equated providing equality of learning with offering students tasks that were fixed a priori in terms of goals, purpose and structure. This pre-determined agenda was sometimes reminiscent of the manner in which normalised rituals were conducted during Catholic liturgical celebrations. Because these teacher-directed activities generally lacked critical

discussion by the students, it can also be argued that the preferred teaching strategies at St. Gabrielle's School reinforced coercive power relations and the transmission of knowledge from a vertical hierarchy.

In contrast to these teacher-directed teaching strategies, some student-directed activities were observed on occasion in Year 4O or in other classrooms, particularly in informal social interactions. When these activities succeeded in promoting critical discussion amongst students, the value of social justice was adopted by challenging the legitimised versions of truth in oral or written texts. For example, with guidance from Miss Jones, a group of Year 6 students established a bi-weekly lunch hour book club during which they shared books through round table discussions that included discussing critical literacy issues, such as gender relations and authors' intentions.

At the school level, the teacher-directed framework of instruction was exemplified by the manner in which the staff members structured and conducted weekly assemblies. Students' seating arrangement was pre-determined by staff members. Year 1 students sat in horizontal rows on mats close to the stage area. In ascending order of year level, students in Years 2 to 7 sat on benches which were permanently positioned in horizontal rows facing the stage area. Students were expected to sit quietly on the benches and mats while listening to a teacher or the school principal (the perceived voice of authority), who stood in the performance area. Here, the seating arrangement and behavioural expectations for students, which were systematically imposed by the administration, appeared to facilitate a learning method that involved transmission of knowledge from a hierarchical leadership. The teacher or school principal used a microphone to transmit instructions to students in a pre-determined order of assembly items. For example, the collective prayers and patriotic pledge were followed by a class prayer, a class presentation and the distribution of merit awards and birthday stickers. However, during the class presentation items, selected students sometimes adopted a voice of authority to explain details of their performances or give instructions to the audience. Still, throughout these predictable series of events, the use of a routine set of dispositions or "habitus" (Bourdieu, 1990) often reflected teacher-directed strategies which required students to stand, sit, clap or salute the flag only when summoned and without questioning the perceived voice of authority.

Furthermore, it can be argued that these teacher-directed strategies which dictated students' physical movements were interwoven into the value position of acquiring a Catholic identity. Many of these actions, such as standing, sitting, kneeling, making the sign of the cross and praying when requested by a single voice of authority, were reminiscent of the ritualised liturgical gestures normally displayed by congregations during the celebration of mass in Catholic churches. On several occasions throughout the year, the acquisition of a Catholic identity was promoted by students attending mass at the local Catholic church. At the class level, the recitation of prayers was reminiscent of a similar habitus of automated movements. Before the commencement of classes, before and after breaks and at the end of the school day, the students' recitation of prayers generally took place under the leadership of the class teacher. At the appropriate signal from the teacher, students stood, made the sign of the cross and recited prayers, which were memorised through daily repetition. These prayers rarely varied and were not preceded or followed by discussion.

In Year 4O, Mr. O'Hara's preferred teaching method during formal lessons appeared to be conceived from a teacher-directed perspective that reinforced the transmission of knowledge from a vertical hierarchy. For example, Mr. O'Hara generally stood near the blackboard located at the front of the room on an elevated section of the floor to give instructions to students who were expected to sit quietly at their desks. Here, the assigned work generally involved the teacher explaining the nature of the task in the whole class prior to students individually carrying out the task according to the pre-determined criteria. In particular, prior to class discussion sessions, students were expected to sit cross-legged on the carpeted area, often with their hands placed on their heads, waiting for instructions from the perceived voice of authority. As a general rule, during these sessions, students faced Mr. O'Hara and spoke only to him in response to questions. In addition, classroom observations indicated that Mr. O'Hara utilised a teacher-directed behavioural management method based on a stimulus-response theory of "following the rules". Mr. O'Hara implemented this method by placing a large illustration of a mountain near the blackboard and initially placing all students' names at the bottom of the mountain. On a daily basis, Mr. O'Hara moved individual students' names up the "magic mountain" for various reasons, such as following the 5 Cs or completing work in the requested

manner. He also moved students' names down the mountain as a negative consequence. When students reached the top of the mountain, Mr. O'Hara awarded them with a prize and a "holiday" from homework, which was assigned on a weekly basis.

It should be noted that despite the teacher-directed emphasis in Year 4O, students sometimes exercised some control over their learning in settings such as formal group or informal social interactions. On most occasions, these activities were accompanied by a less predictable structure for acquiring knowledge that involved social exchanges or dialogue that questioned legitimised versions of truth. For example, when learning activities were conducted in groups, despite the fact that Mr. O'Hara often modelled answers from the worksheets, students informally discussed with peers the procedures for completing work. In addition, during informal class and school interactions students in Year 4O tended to assemble knowledge in a less predictable manner. Here, students sat or stood side by side or face-to-face while working on tasks, a seating arrangement which has been described as facilitating sharing, interaction and co-operation (Reid, Forrestal & Cook, 1989).

3.3 Family

3.3.1 Parents' perceptions of LOTE learning: Contending and related values

A complex set of contending and related value positions emerged from an analysis of the parent group interview and teacher interviews in relation to parents' perceptions of LOTE programmes at primary school. On a general level, two of the three parents interviewed rapidly adopted a value position that embraced diversity as they described their positive perceptions of LOTE classes in primary school. These positive attitudes were associated with the parents' perceptions of the cognitive benefits arising from LOTE learning for children who speak English as a first language. As illustrated in the following extract taken from the parent group interview, two of the three parents interviewed (Sharon and Melanie), identified cognitive benefits of LOTE learning for students, such as the facilitation of pronunciation in English and the stimulation of cognitive development:

Sharon: I think it's great. And I even think it helps their [the students'] pronunciation in English.

Melanie: I think it helps them mentally, developmentally.

Sharon: It's a stimulus.

Melanie's utterances could be qualified as both supportive and apprehensive about the implementation of LOTE programmes. Her utterances can be interpreted as reflecting a value position that accepts linguistic diversity, yet does not perceive it as an integral component of Australian identity. On a general level, Melanie who was raised in an Anglo-Celtic cultural and linguistic environment in Australia, appeared to fully support the introduction of LOTE programmes and hoped that her children would learn a second language. However, her utterances suggested that LOTE learning could compromise primary school students' development in English literacy. As illustrated in the following extract taken from the parent group interview, Melanie's apprehensions appeared to focus initially on LOTE programmes being introduced prior to Year 2:

I would dearly love for my children to learn another language. And I would like them to start, well maybe in Year 2, once they've got over the initial shock of English, in Year 1.

A second extract taken from the same interview illustrates that Melanie's support of LOTE learning at primary school is conditional. After repeating her opinion that introducing LOTE in Year 1 is too early, Melanie described her apprehensions that centred around LOTE classes being offered in an overly intensive manner. This was implicitly viewed as reducing the amount of time spent learning English, which could be detrimental to students' English language development.

I mean, I wouldn't want to take away any of what they [the students] do now. I mean, I think what they're doing is very important, and I certainly wouldn't want to see them take English off them.

Parents' conditional support for LOTE teaching was reiterated during the interview conducted with the LOTE teacher at St. Gabrielle's School. Here, the apprehensions were related to the possibility of compromising students' learning in other subject areas, particularly Australian English and Mathematics. For example, when questioned about parents' views of LOTE learning at primary school, the LOTE

teacher's response described parental support as being conditional on students receiving adequate literacy and numeracy instruction in English:

Most of the time they [the parents of children in upper primary], think it's something that their kids are getting as an extra benefit anyway. So they're not really phased about it. As long as they're [the students], not losing out in any other field. I found in Grade 5, as long as they weren't losing Maths or Language time, they [the parents], were all right.

John (LOTE teacher)

Finally, it appeared that a contending value position which directly rejected some or all aspects of primary school LOTE programmes existed among a minority of the parent and student population of St. Gabrielle's School. An analysis of parent and teachers' responses during two parent and teacher group interviews indicated that this opposition had (what might be described as) racist undercurrents ranging from total rejection of any LOTE languages to specific opposition to the teaching of Japanese. For example, during the parent group interview, Sharon stated that several parents at St. Gabrielle's School with whom she had conversed were vehemently opposed to the teaching of any LOTE languages:

... there are parents who object vehemently to any languages being taught. I guess it's racist. And you have to face ... I guess if somehow you can reassure these parents that these children are not, I mean their education is not being compromised by learning a language. I don't think it would be. But there would be parents who would feel their education is being compromised, even if the fifteen minute time slot was taken.

In addition, in the teacher group interview, Miss Jones recounted that during an upper primary level parent meeting which was conducted at the beginning of the 1998 school year, a number of parents specifically voiced their opposition to the teaching of Japanese. As noted in the following extract taken from the teacher group interview, Miss Jones described her students' opposition to the teaching of Japanese as being associated with racist attitudes and preconceived fears of a Japanese economic and military menace to Australia. Here, it can be argued that the students used the pronoun "we" to refer exclusively to those Australians who are unable to speak Japanese, whereas the pronoun "they" referred to speakers of Japanese.

Most of them [the parents at the meeting], said they would have preferred French over Japanese. “Why does it have to be Japanese?” “Why couldn’t it be French?” It was really interesting. I talked to my kids afterwards, because I thought, why was French the favourite and why not Japanese? And there was a whole lot of stuff came out. And they were using slang terms about all the Japanese are taking over Australia. Ra, ra, ra. We’re doing this [Japanese class] so that when they take over, we can speak their language. Where as French was considered to be more cultured. That’s why it was coming through. Not because they thought French was considered more beautiful, but because Japanese was more threatening.

Miss Jones (upper primary teacher)

In summary, it appeared that parents’ perceptions of LOTE learning at St. Gabrielle’s School comprised three related and contending value positions: embracing LOTE, tolerating LOTE and rejecting LOTE. Those parents who rejected certain elements of the programme appeared to hold irrational fears related to LOTE learning. First, some parents believed that learning a second language would compromise their children’s learning and development in English. Second, as illustrated in the previous extract, some parents (and students) appeared to be particularly opposed to the choice of Japanese as a LOTE language, due to fears related to Japan’s economic and military strength. It is possible that these fears relate to prejudices originating from the military conflict between Australia and Japan during the Second World War. In addition, these fears could be related to an undesired outcome of the Commonwealth government’s focus since the 1990s on teaching Asian languages mainly for individuals to gain economic resources. In contrast, the teaching of French in Australia has historically been associated with students gaining a broader understanding of European language and culture.

3.3.2 Year 4O families

With respect to the socio-cultural background of the student population of class 4O, data from the parent questionnaire indicated that 27 of the 29 students were born in Australia. Two students were born overseas: one in Poland and one in the U.S.A. With respect to the parents of these students, 39 of the total of 58 parents were born in Australia, whereas 19 were born in Europe, Asia, New Zealand or North America. In terms of present language use at home, data from the parent questionnaire

indicated that 83% of the 29 families spoke English only, while 17% presently spoke English and at least one minority language. In contrast, only 7% of families indicated that they frequently used a LOTE outside the home. With respect to “at home” language use, 60% of the families who said they presently used English and at least one LOTE language, spoke a European language, such as Danish, Dutch, French, German and Polish. Of these families, 7% spoke English in combination with two or three European languages.

Data relating to past language use indicated that whilst 15% of Year 40 parents did not use English at home as a child, only 7% of parents did not use English during the majority of their education. It can be deduced from these figures that even for those parents who were born in a country other than Australia, English as a minority language was used during their schooling. These figures related inversely to the parents’ present language use in the community of Outback City, for it appeared that minority languages were spoken more often in the home than in public settings. Such figures relate to the increasingly powerful status of English as an international and public language (Arthur, 1995; Crystal, 1997).

Such findings generate cultural and linguistic profiles of the surveyed families. It appears that the families generally used their minority languages in private in Outback City, rather than in public settings. One of the most obvious reasons for not using a LOTE outside the home is that a large percentage of the population of Outback City spoke only English. However, numerous other variables, such as the support given to practising or learning LOTE languages, may also affect the perceived status of minority languages in this community. As a resident of Outback City for 3 1/2 years, I noted that with rare exceptions, English was the only language spoken or written in the public arena in both informal and formal settings.

The fragility of LOTE languages’ official status in Outback City is also reflected in the 1996 Census of Population and Housing (Australian Bureau of Statistics, 1996). The total population of Outback City in 1996 was 22,866 persons. From this total, 18,421 persons over 5 years old indicated that they spoke only English. 1,200 persons over five years old indicated that they spoke a LOTE. While these figures account for 19,621 persons, details of the 3, 245 remaining persons, who

may use more than one LOTE language, are not provided. The Census also did not distinguish between those persons who spoke only a minority language, and those who spoke English and at least one LOTE language.

3.4 Overview of surrounding fields

An entry point to the creation of three case studies was provided by the description of the complex embroidery of contending and related values positioned in surrounding fields of a community organisation of culture. First, this description illustrates how the translation of policy into practice is subject to opposing pressures and consequently follows an uneven pathway of implementation. Second, when related to fleeting moments encountered in daily student activity, the description of these established cultural and socio-structural fields allows for a micro- analysis that accounts for the broader sociocultural and contextual factors existing in a school community, at home and in the ambient society. Third, this description provides an initial link in searching for the interpersonal spaces revealed by the intersection between student learning and development during a “teaching experiment” and established socio-structural and cultural fields. Table 5 summarises the values, practices and perceptions related to these fields at the Commonwealth, Diocesan and school levels.

Section 1 of Table 5 illustrates the variety of voices at the Commonwealth and Diocesan levels, that included promoting attitudes of tolerance, awareness and acceptance of diversity. At a more micro level, the school’s cultural and socio-structural system and parents’ value systems were described. Section 2.0 of Table 5 summarises how contending and related values were adopted or appropriated into daily practice or rejected. With regard to LOTE at St. Gabrielle’s School the evidence gathered suggests that efforts made towards promoting diversity were counter-productive. For example, the implementation of a LOTE programme at the school evoked racist responses from a minority of parents. On a structural level, the school was unable to adequately service the needs of the programme.

TABLE 5
CONTENDING AND RELATED VALUES IN POLICY AND PRACTICES: THE
SURROUNDING FIELDS OF SOCIETY AND SCHOOL

1.0 Surrounding Field "Society"	2.0 Surrounding Fields "School" and "Family"
<p>1.1 Commonwealth level (based on the content analysis of the following documents)</p> <ul style="list-style-type: none"> • National Agenda (1989) • A.L.L.P. (1991) • Literacy for All (1998) • Towards Inclusiveness (1998) <p>1.1.1 Contending and related value positions</p> <p>1.1.1.1 Value of social justice</p> <ul style="list-style-type: none"> ◊ justice of opportunity ◊ justice of democratic pragmatism <p>1.1.1.2 Value of identity</p> <ul style="list-style-type: none"> ◊ Anglo-Celtic identity ◊ inclusive identity <p>1.1.1.3 Value of diversity</p> <ul style="list-style-type: none"> ◊ adaptation to diversity ◊ tolerance of diversity ◊ embracing diversity ◊ <p>1.2 Diocesan level (data based on content analysis of the following documents):</p> <ul style="list-style-type: none"> • Educating for Justice and Peace (1991) • Guidelines for School Equity Committees (1995) <p>1.2.1 Contending and related values conveyed</p> <p>1.2.1.1 Value of social justice</p> <ul style="list-style-type: none"> ◊ Christian-Catholic justice of opportunity ◊ justice of divine and human intervention 	<p>2.1 Cultural system of school (based on field notes, journal entries, parent interviews and content analysis of the following documents)</p> <ul style="list-style-type: none"> • Handbook for parents • Weekly Newsletter <p>2.1.1 History and physical environment</p> <p>2.1.1.1 Value of identity</p> <ul style="list-style-type: none"> ◊ Christian-Catholic identity ◊ Anglo-Celtic identity <p>2.1.2 Perceptions of parents regarding LOTE learning</p> <ul style="list-style-type: none"> ◊ embracing LOTE ◊ tolerating LOTE ◊ rejecting LOTE <p>2.2 Socio-structural system of school (based on field notes, journal entries, teacher interviews)</p> <p>2.2.1 Formal goals and objectives of school</p> <p>2.2.1.1 Value of social justice apolitical</p> <p>Christian-Catholic justice of opportunity</p> <p>2.2.2 Collective practices at school and class levels</p> <p>2.2.2.1 Value of identity</p> <ul style="list-style-type: none"> ◊ Christian-Catholic identity ◊ Anglo-Celtic identity <p>2.2.2.2 Value of diversity</p> <ul style="list-style-type: none"> ◊ institutional adaptation to diversity ◊ tolerating diversity <p>2.2.3 Teaching strategies at school and class levels</p> <p>2.2.3.1 Value of social justice</p> <ul style="list-style-type: none"> ◊ teacher directed justice of opportunity ◊ student directed justice of opportunity <p>2.2.3.2 Value of identity</p> <ul style="list-style-type: none"> ◊ Catholic identity of compliance

The formal objectives, collective practices and historical traditions of the school generally adopted the value positions of providing equal opportunity and acquiring a Catholic identity via the implementation of apolitical and traditional teacher-directed activities. In relation to parent and teachers' perceptions, a complex set of value positions that varied from embracing, rejecting or tolerating the implementation of school programmes designed to promote socio-cultural diversity were also observed.

Despite the focus on teaching Catholicism to Catholic children, the school population was characterised by socio-cultural, linguistic and religious diversity. The transformation of the homogenous English-Catholic population of St. Gabrielle's School from a girls' college to a co-educational primary school appeared to relate to two issues: the establishment of a co-educational enrolment policy and the implementation of this policy. For example, when considering students for enrolment, the Principal attempted to accommodate the particular needs of both Catholic and non-Catholic prospective families. In addition, the enrolment policy was created under limited conditions that provided a school population from the intake basin of Outback City. Due to the importance of the mining industry, the city's workforce was characterised by a certain amount of diversity and transience and was composed of a number of ex-patriates, particularly in management positions.

Chapter 4

PRESENTATION OF CASE STUDY RESULTS

CASE STUDY 1: SARAH YEPPISON

Introduction to the case studies

Prior to presenting the case study of Sarah Yeppison, a student in class 4O, this chapter describes a number of conceptual terms used to create the case studies which track three students' participation in a range of activities conducted in LOTE and English. It should be noted that the case studies of Jerry Hogan and Tom Polkowski, two students in class 4O, are presented respectively in Chapters 5 and 6.

At a micro-level of analysis, the presentation of the case studies synthesises a combination of data gathered throughout the “teaching experiment”. This data involved observations undertaken during daily classroom interaction and during the intervention process, which involved the implementation of a Language and Culture Awareness Program.

Particular attention is accorded to the types of interpersonal spaces created by the intersection of Sarah, Jerry and Tom's learning and development and the established cultural or socio-structural fields, which sit within the community organisation of culture. At a micro-analytical level, these interpersonal spaces shift and can be described as dynamic verbal and physical interactions between peers, teachers, and family members. On a daily basis, Sarah, Jerry and Tom constructed and negotiated their identity within these social interactions. At a broader socio-cultural level, these interpersonal spaces are interpreted as being constructed in a framework of institutional and societal values through which knowledge and power relations are produced or reproduced.

As Sarah, Jerry and Tom participated in literacy activities that were played out at school and at home during the “teaching experiment”, their learning and development intersected with cultural and/or socio-structural fields to reveal traditional and non-traditional spaces. During regular classroom activities or those offered in the framework of the Language and Culture Awareness Program, the revelation of these spaces was shaped through Sarah, Jerry and Tom's social

interaction and a variety of contextual elements, such as formal objectives, teaching strategies and the perceptions of individual actors in the school or home. Under diverse conditions, these spaces provided predictable or unpredictable learning behaviours that reflected value positions which intersected with predominant patterns of power relations within the community culture of organisation. These spaces have been categorised as traditional or non-traditional. These terms have been chosen due to their prominent use in educational discourse. Traditional spaces in schools and classrooms have remained largely unchanged during the 20th century despite waves of reform. The traditional layout consists of single separated classrooms, with rows of desks facing the front of the classroom, so that students can observe whole class display boards and the teacher. The interaction patterns that these spaces afford place the teacher in the controlling and authoritative position, and support the maintenance of discourse patterns endemic to classrooms, for example, lectures, recitation formats, individual worksheet and IRE formats (Barnes, 1976; Cazden, 1988; Hiebert & Fisher, 1992). Non-traditional spaces is a deliberately broad term designed to capture various transformations of the physical space of the classroom and the interpersonal interactions afforded by the spaces, so that the controlling position and the authority of the teacher is distributed more equally with the students.

The traditional spaces revealed via the tracking of Sarah, Jerry and Tom's participation in literacy activities are based on a conventional pedagogical framework of teachers' transmission of knowledge to students. This framework has been described as the predominant mode of teaching in many classrooms where knowledge is presented as a given body of facts (De Castell & Luke, 1989; Goodlad, 1984; Luke, 1989; Talty, 1995). In such spaces, the teacher generally initiates and controls social interaction by orienting it towards the achievement of pre-determined and explicit instructional objectives (Cummins, 1996). Lessons based on a transmission view of learning rely on a limited set of social interaction patterns, and restrict the active participation of students. The focus of such lessons aimed at learning a LOTE often involves examining the surface features of language or literacy, such as the correct recall of sounds and the decomposition of language into components. The case studies will demonstrate that such lessons are only partially effective for generating students' learning through peer social interaction.

For example, in whole class situations, teachers make initiations in the form of statements and ask pre-determined questions, while students generally listen and comply with instructions by continuing teacher initiations. Consequently, this traditional space often restricts students' learning to predictable pathways that promote dependence on the teacher, who is perceived as the primary source of knowledge. The social interaction in such spaces can be viewed as promoting passive participation on the part of the learner and active involvement on the part of the voice of authority. This unequal distribution of participation between teacher and student in the learning process can be interpreted as reproducing power relations that are based on a vertical hierarchy of leadership (Cummins, 1993; Luke, 1994).

In the case studies, the reader will see that Sarah, Jerry and Tom also participated in non-traditional spaces characterised by both teacher and student talk that occurred in a group context of negotiation. In such contexts, teachers attempt to build on students' previous knowledge by providing open-ended questions and affirmative or directive strategies to support students' oral language development through risk-taking (Education Department of Western Australia, 1994a). Rather than focusing on surface features of the language and /or literacy, such learning experiences can include cognitively challenging and purposeful tasks that integrate knowledge from other subject areas. The case studies will demonstrate that the active participation and discussion demanded in such activities can extend learning outcomes. Specifically, children were provided opportunities to adopt the voice of expert, display competency and co-operate with partners of differing abilities.

In their most effective form, these non-traditional spaces often extend students' learning to unpredictable pathways to promote self-regulation of learning behaviour. Ideally, the social interaction in such spaces promotes active participation on the part of the learner and collaboration amongst group members. This active participation can sometimes take the form of students exercising control in determining the tasks in which they will engage. This more equal distribution of participation between teacher, student and peers, can be viewed as producing power relations that are based on a shared structure of leadership (Cummins, 1993; Luke, 1994). According to Cummins (1996), these purposeful learning experiences can generate powerful learning outcomes that facilitate students' self-determination. As

students experience self-determination, they can also transfer knowledge to broader institutional and cultural goals. Hence, when used effectively, these non-traditional interpersonal spaces can provide an avenue for empowerment in future civic life.

To provide a context for all three case studies, certain socio-structural and cultural fields related to the case study students' family life are first described. These descriptions emerge from an analysis of the parent questionnaire, the student group interview, the parent interview and conversations held with the students' mothers. Sarah, Jerry and Tom's participation under a variety of conditions during the "teaching experiment" is then tracked. Four categories are employed to describe learning and development during the "teaching experiment": use and understanding of language(s), management of learning, social interaction and construction of identity. It should be noted that these processes are interrelated and complementary and their separation into categories is a strategy to provide a clear focus for the analysis.

4.1 Sarah Yeppison's family

4.1.1 Socio-cultural and religious background

In the early 1980s, Sarah's parents, Mr. and Mrs. Yeppison, immigrated to Australia with their two young daughters, aged five and two years. The Yeppisons migrated from Denmark for economic reasons and after spending several months in a major cosmopolitan centre, they settled in Outback City, Queensland. Here, in 1989, their third daughter, Sarah, was born. At the time of the study, Sarah was nine years old and had been raised entirely in Outback City. The beginning of the 1998 school year was Sarah's third year of attendance at Saint Gabrielle's School. Sarah represented one of the 88 non-Catholic Christian students enrolled at St. Gabrielle's School.

4.1.2 Literacy practices

Contending value positions emerged in the data gathered from the parent questionnaire, the parent interview and informal conversations relating to the Yeppison's past and present literacy practices. Despite their background which was

embedded in linguistic diversity, the Yeppisons attempted to speak only English to their children, a practice which appeared to be entrenched in a value position that equated accessing and practising English with obtaining an equitable social and professional situation in Australia. Despite the emphasis placed on learning English in the home, the Yeppisons still attempted to express and share their Dutch-Danish identity through informal community gatherings with friends of Danish or Dutch background.

First, data gathered from the parent questionnaire indicated that the Yeppison's language use at home and in the community was embedded in linguistic diversity. For example, the compilation of responses from the parent questionnaire revealed that in the past, Sarah's parents received the majority of their education in a European language: Dutch (Sarah's mother) and Danish (Sarah's father). Furthermore, at home as children, Sarah's parents also used one European language: Dutch (Sarah's mother) and Danish (Sarah's father). Finally, as the Yeppisons increased their use of English following migration to Australia, they and their two eldest daughters experienced the process of bilingualism. This meant an increasing ability to function in more than one language for the Yeppisons and their two eldest daughters, who added English to their Danish-Dutch linguistic repertoire.

However, following the Yeppison's settlement in Outback city, the process of learning English gave rise to a "language switch" whereby Sarah's parents acquiesced to their two eldest daughters' insistent requests to communicate with them only in English. This language switch has been described as common in child migrants as they encounter strong forces of assimilation in the English-speaking world of schools (Wong Fillmore, 1991). On the one hand, it can be argued that the Yeppison's decision to speak predominantly in English with their children indicates the adoption of a value position of assimilation. Mrs. Yeppison stressed the fact that she and her family needed to speak English to integrate into their host society: to make friends, attend school and obtain employment. On the other hand, this "language switch"

appeared to promote a process of subtractive bilingualism[K1]⁴ for the Yeppison's daughters, who gradually lost their motivation and skills for using Danish and Dutch.

Whilst the Yeppison's practice of speaking only English to the children may have promoted English language skills, the children's decreasing use of Danish and Dutch appeared to have a significant impact on the relationship between the immediate and extended family. In an informal conversation, Mrs. Yeppison described the sadness she felt when her daughters (particularly the two younger ones), could not communicate with their grandmother during her visits to Outback City. This inter-generational isolation appeared to be amplified not only by the physical distance separating the Yeppisons from their extended family, but also by the girls' inability to express or share their Danish identity on a linguistic level.

The Yeppisons, nonetheless, still engaged in a diversity of cultural and linguistic practices. For example, the parent questionnaire indicated the family spoke three languages at home: English, Dutch and Danish (as well as some French songs). Outside the home, Sarah's family sometimes used Danish and rarely used Dutch. During informal conversations, Mrs. Yeppison also described several literacy practices which supported the integration of LOTE languages at home. For example, the Yeppisons welcomed a French-speaking exchange student from France into their home for several months. In addition, during the "teaching experiment", Sarah's mother recounted that following the activities "Dutch code breaker", (see Appendix K, Table 6, 18/2/98), and "Storytellings 1 and 2" (see Appendix K, Table 6, 18/2/98), which involved LOTE, she and Sarah began to borrow books from the LOTE section of the City Council library. Several weeks later, as Sarah's parents planned Mr. Yeppison's trip to Europe, they discussed the importance of bringing back a souvenir that could assist Sarah with learning Danish.

Data gathered from the parent interview indicated that whilst daily shared reading involving Mrs. Yeppison and Sarah was generally conducted in English, Mrs. Yeppison sometimes incorporated Danish words or legends into the stories. This

⁴ Lambert (1977) utilised the term subtractive bilingualism to describe the situation of bilingual students from minority language groups whose first language was gradually replaced by a more prestigious second language.

interweaving of linguistic diversity into texts coincided with Mrs. Yeppison's child-centred approach to learning, that promoted collaborative literacy experiences for Sarah. As illustrated in the following extract taken from the parent interview, Mrs. Yeppison described how Sarah exercised a good deal of control over the structure and content of these shared reading experiences:

Sometimes she [Sarah] asks questions or she'll say "Why don't we do this?" And we'll change the story. I like that. Because I can see that she's involving herself, which I think is great....It doesn't even have to be a book. It can just be a story by itself, that I tell from heart. She loves it. And she likes to have her friends in it as well, like real names, like Jenny and Stanley. And we'll continue into the next night and maybe make it into three or four nights until I finish it, so she's got something to look forward to.

Mrs. Yeppison encouraged Sarah to use her imagination by changing events and characters in the stories. In addition, Mrs. Yeppison alternated between reading a book and telling stories in response to Sarah's requests, which represented a child-centred approach to learning.

4.1.3 Perceptions of LOTE learning

An initial analysis of the parent interview indicated that Mrs. Yeppison's perceptions regarding the teaching of LOTE at primary school reflected the value position that celebrated cultural and linguistic diversity. As illustrated in the following extract, Mrs. Yeppison appeared to support the rationale behind LOTE programs at primary school in a whole-hearted and unconditional manner:

I've heard many times that children should learn a second language when they're young. I think it's great. I think it should be supported in many ways to learn a different language. Yes, as young as possible.

A second extract taken from the same interview indicated that Mrs. Yeppison adopted a value position that related the learning of LOTE not only to exploring diversity of language and culture, but also to challenging social injustice. The following extract illustrates Mrs. Yeppison's perception that LOTE learning involves countering racism and ethnocentric attitudes in Outback City:

... I think that you have to teach the children. It starts with the children. To teach that there are other people other than English speaking. I still remember when Sarah came home from school and said this child was being teased because he speaks with an accent. And I thought, it's important to teach the children there are other languages. There are so many nationalities here in Outback City.

Further analysis of the parent interview revealed that despite the value position from which Mrs. Yeppison viewed LOTE programs, her support was conditional and restricted to the teaching of European languages. For example, the following extract taken from the parent interview illustrates that Mrs. Yeppison attributed her apprehension about the teaching of Japanese to the linguistic difficulty posed by Asian languages. Here, Mrs. Yeppison's positive perception of teaching European languages appeared to focus on offering children the opportunity to share and express the culture and language of their ancestors:

I think Japanese is a tough language to start with, but I don't know if you think it's more related to Australia, with relations. I don't know. I learned only the European languages. So for children here, there are so many people from Europe with European backgrounds. A European language would be wonderful, whether it's French or German or... I think it would be wonderful.

This penchant for the study of European languages relates to the historical patterns of colonialist immigration and settlement in Australia. This contrasts with the government's burgeoning attempts since the 1990s to situate Australia within Asia by focusing on economic rationalism. In this vein, it can be argued that Mrs. Yeppison's resistance to the teaching of Asian languages transcends the linguistic issue of learner frustration levels and connects with the complex socio-cultural process of construction of identity.

4.2 Sarah's learning and development: The unfolding of traditional and non-traditional interpersonal spaces

This section compiles data pertaining to Sarah's learning and development during her participation in the "teaching experiment". The analysis focuses on how

traditional and non-traditional interpersonal spaces were revealed through the intersection of Sarah's learning and development with certain socio-structural or cultural fields situated in a community organisation of culture. Particular attention is accorded to examining the educational effectiveness of these interpersonal spaces, which are embedded in contending and related value positions within the community organisation of culture.

4.2.1 Traditional spaces related to use and understanding of language

An analysis of Sarah's use and understanding of language revealed traditional spaces in relation to three behaviours: reflecting on language(s), building conceptual links across languages and imitating speech models in a LOTE language. First with respect to Sarah's reflection on language, a traditional space was revealed in the formal whole class context as Sarah's learning was structured by the voice of authority under teacher-directed physical conditions. Here, Sarah's utterances were restricted to continuations of initiations that were linked to isolated and pre-determined words. As a researcher-interventionist, I directed students to reflect on language by examining similarities related to the function of specific words in English and French. For example, in the activity "Body parts code breaker" (see Appendix K, Table 6, 25/2/98), I made the statement "A noun. That's right. It's exactly the same in French" prior to asking Sarah the following questions: "How about chat? Is that a noun or a verb? Do you think that's a noun or a verb, Sarah?" Sarah responded with the answer "a noun".

Additionally, as illustrated in the following extract taken from the activity "Colour code-breaker" (see Appendix K, Table 6, 17/2/98), Sarah continued my initiations that related to the composition of language. In turn 31, when Sarah stated "It looks the same", she reinforced previous statements made regarding the similar alphabetic composition of the word "violet" in French and English. This traditional space emphasised the elicitation of correct answers and acceptable ways of being in formal class lessons. For example, Sarah was not explicitly encouraged to explicate the process used to draw her comparisons about the words. Furthermore, in turns 34 and 36, after praising Sarah for confirming her reflection on the word "violet", I

interwove the use of French vocabulary with utterances related to reaffirming legitimised ways of sitting in the classroom:

27. Student: Violet (pronounced in English).
28. Researcher: Except we don't pronounce the "t" in French.
29. Earl: It looks like violet (refers to the French word violet written on a card).
30. Researcher: It does. It looks like violet. Exactly.
31. Sarah: It looks the same.
32. Researcher: It looks the same as in English. Is that what you're saying?
33. [Sarah nods.]
34. Researcher: Great. [Moves gaze from Sarah to whole class.] I'm still looking for good manners.
35. [Doug and Mathew put their hands on their heads].
36. Researcher: Excellent. Excellent, boys in the back. Noir. Repetez.

With respect to Sarah's pattern of building links across languages, a traditional space was also revealed during teacher-regulated learning. For example, in the formal class setting, I structured the conceptual links between languages by using one language and asking students to respond in another language. Under these conditions, Sarah's utterances were limited to responding to initiations by pronouncing or writing the equivalent expression or word in another language. For example, during the activity "Storyreading 2" (see Appendix K, Table 6, 17/2/98), when I asked what the equivalent of blue was in French, Sarah, along with the majority of the students responded "blue". In addition, in the activity "Colour code breaker" (see Appendix K, Table 6, 17/2/98), when I asked for the equivalent of the colour "brun" in English, Sarah, along with the majority of the class responded "brown". Finally, during "Revision of colours" (see Appendix K, Table 6, 25/2/98), when I asked for the equivalent of red in French, Sarah, along with the majority of the class responded "rouge".

Through the imitation of speech models in Danish, Dutch, French or Italian, a traditional space was revealed during formal class or group work with a teacher-directed physical arrangement. Under these learning conditions, Sarah's utterances were embedded in a teacher-directed process that involved the pedagogical leader initiating specific linguistic structures and the students imitating these structures in

chorus-like fashion. For example, during several activities, when Sarah's mother, the librarian or I addressed the group of students with a routine courtesy expression in Danish, Dutch or French, the students responded immediately by imitating these expressions in unison (see Appendix K, Table 6, Weather code breaker, 10/2/98; Dutch code breaker, 18/2/98 and Danish code breaker, 11/3/98). In addition, the students' imitations of single word utterances in LOTE languages were structured by pre-determined themes. For example, during the activities "Colour code breaker" (see Appendix K, Table 6, 17/2/98) and "Body parts code breaker" (see Appendix K, Table 6, 25/2/98), I initiated words corresponding to colours or body parts in French, which structured the students' choral type responses.

4.2.2 Traditional spaces related to learning management

An analysis of Sarah's learning management revealed traditional spaces in relation to four learning strategies. These strategies involved the use of context clues, repetition, past experiences and human resources. With respect to Sarah's use of context clues to support learning during the "teaching experiment", a traditional space was frequently revealed in formal contexts characterised by a teacher-directed physical arrangement. Here, under both whole class and group conditions, Sarah's use of context clues was structured by the pedagogical leader and restricted to continuations of the leader's initiations. During these activities, which were conducted in English, English and French or English and Dutch, Sarah's use of context clues was limited to supporting her personal learning and did not involve social interaction with peers. As illustrated in the following extract, taken from the activity "Weather code breaker" (see Appendix K, Table 6, 10/2/98), I first pointed to various words and illustrations on the chart to direct the students' attention to the connection between the written concepts in French and the illustrations. In turn 3, I identified the illustration of the frog prior to asking Sarah what she thought "grenouille" meant:

1. Researcher [She points to the words as they read.]: C'est la fete a la grenouille.
2. Students: C'est la fete a la grenouille
3. Researcher [She points to the illustration of the frog.] What do you think "grenouille" means?
4. Sarah [She raises her hand.] Frog.

In addition, during the activity “Dutch storytelling” (see Appendix K, Table 6, 18/2/98), upon the librarian’s request, Sarah drew various story sequences as the librarian told the story first in Dutch and subsequently in English. Finally, this traditional space was revealed frequently during Sarah’s use of context clues in regular school activities. For example, in the activity “Sarah in Music 1” (see Appendix K, Table 6, 10/3/98), the music teacher structured the use of context clues by asking the students to create a mental image of a ladder. As illustrated in the following extract, this mental image was used to direct the students’ behaviour and assist them in understanding of the pitch of notes:

6. Music teacher: Sitting up tall. [She is standing in front of the students, moving her hand up an imaginary ladder.] The tune goes up, like a ladder. Ready, altogether and 1, 2, 3.
7. [The accompanist plays the introduction to the song on the piano.]
8. [Sarah straightens her back, trying to sit up tall.]
9. [The music teacher gestures with her hands.]
10. [The students, including Sarah begin to sing.]
11. [The music teacher moves her hand up an imaginary ladder. Concurrently, the students, including Sarah move their voices up the music scale for the specified notes.]

With respect to Sarah’s use of repetition, in class or group contexts that possessed a teacher-directed physical arrangement, a traditional space was frequently created when repetition was structured by the pedagogical leader. For example, during several formal class activities involving English and either French, Dutch or Danish, Sarah, along with the other students, followed the pedagogical leader’s requests to repeat various words, phrases or expressions. Many examples illustrate this highly structured use of repetition, which is associated with the early stages of second language learning. During the activity “Weather code breaker” (see Appendix K, Table 6, 10/2/98), I structured the students’ use of repetition by asking them to repeat the weather song and the expression “Il pleut” in French. Also, during the group activity “Library Dutch code breaker” (see Appendix K, Table 6, 18/2/98), Sarah, along with the other students, repeated the routine courtesy expression “Goededag” upon the librarian’s request.

In some teacher-directed activities, Sarah, along with the other students, progressed from repeating upon request to spontaneously repeating words that were initiated by the pedagogical leader. Here, the students appeared to interpret the pedagogical leaders' inflection at the end of LOTE words as a signal for repeating. For example, in "Colour code breaker" (see Appendix K, Table 6, 17/2/98), I initially asked the students "Can you repeat that?" when referring to the colour "brun." I then used the French equivalent "repetez" when asking the students to repeat various colours such as "rouge" and "noir". Eventually the students repeated spontaneously after I pronounced the colours "vert, rouge, jaune, bleu, noir, etc..."

Additionally, during the "Body parts code breaker" (see Appendix K, Table 6, 25/2/98), I initially asked the students to repeat words such as "le nez". As the session progressed, the students spontaneously repeated the words for various parts of the body such as "le nez, la bouche, le bras and la main" following my pronunciation. Finally, during the Danish code breaker (see Appendix K, Table 6, 10/3/98), Sarah's mother wrote a word in Danish on the storyboard before stating, "Red is "eugh". Everybody say that." A few minutes later, Sarah's mother introduced certain letters of the Danish alphabet by pronouncing the sounds in Danish. Here, she shortened her request to repeat the sounds by stating: "Everybody". Immediately, the students implied the request to repeat the sounds and did so.

With respect to Sarah's use of past experiences to support learning, a traditional space was revealed during formal class activities that were characterised by a teacher-directed physical arrangement and the use of both written and oral language. Under these formal class or group conditions involving the use of English and French or English and Danish, the pedagogical leader integrated questions or information into the lesson, that were similar to Sarah's past experience. Numerous examples illustrate how under these conditions Sarah used her past experiences to validate her awareness or knowledge of the subject matter, which was pre-determined by the pedagogical leader. For example, in the formal, class activity "Extension of text through letters", (see Appendix K, Table 6, 10/2/98), Sarah wrote about routine activities undertaken at Year 3 camp, such as going to bed at 9 PM, eating sausages and telling ghost stories. Here, I pre-determined the nature of the assigned task-writing a letter that described students' previous holiday experiences, particularly those involving

camping. In addition, during the activity entitled “Extension of text through learning centre” (see Appendix K, Table 6, 11/2/98), Sarah’s statement “I’ve been on a double decker bus before”, was in response to images on a poster that I presented to the group. Similarly, during the activity entitled “Danish code breaker” (Appendix K, Table 6, 10/3/98), after Sarah’s mother presented a picture of Leggoland, Sarah validated her previous experience with the subject matter by stating “Leggoland, I’ve been there.”

With respect to Sarah’s use of human resources, during the “teaching experiment”, a traditional space was revealed in formal classroom literacy activities conducted in English and English and French. To support her learning under these conditions, Sarah frequently chose to request assistance from me, rather than from her peers. In fact, Sarah passively resisted my attempts to introduce peers as possible resource people under formal conditions. When Sarah functioned individually at her desk or prepared to work in partnerships in the formal class setting, her requests for assistance from me were articulated in the form of questions. Sarah’s pattern of requesting information or explanations that related to assigned tasks introduced and/or structured by a pedagogical leader was observed in several classroom-based activities. For example, during the activity “Weather code breaker” (see Appendix K, Table 6, 10/2/98), Sarah raised her hand and asked me in reference to the circumflex accent in French “What’s that?” In addition, during the activity “Extension of text through partner work” (Appendix K, Table 6, 25/2/98), before commencing work with her partner, Sarah asked me the following question: “So we ask them [our partner] how to say all of them [the specified words in French]? ”

Finally, during an activity animated in English by Mr. O’Hara, Sarah still requested information from me in the form of a question. As illustrated in the following extract transcribed from field notes of the activity “Sarah and the worksheets” (see Appendix K, Table 6, 23/3/98), when Sarah was confused about procedural aspects of a project initiated by Mr. O’Hara, she approached me for assistance. When Nyle responded to my request for assistance, Sarah reluctantly accepted his advice:

1. [Mr. O'Hara directed a small group of students, including Sarah, towards the carpet to pick up their comic strip project worksheets, which were placed on the floor.]
2. Sarah [She walked over to the carpet and looked around the classroom with confusion. She approached the researcher]: How do we do it?
3. Researcher: I'm not exactly sure, but we'll find out. Nyle, can you...
4. Nyle [He notices that Sarah and the researcher need assistance]: They go on top!
5. [Sarah hesitatingly walked towards Nyle and collected her worksheets. Moments later, Sarah returned to the researcher.]: Now, what do we do with it?
6. Researcher: I'm not sure. I think you put it in your file folder.
7. Sarah: All in one page?

In turn 5, Sarah reverted to a pattern of approaching the perceived voice of authority, rather than a peer, to request assistance.

4.2.3 Traditional spaces related to social interaction

During the numerous Code breaker, Storyreading, Storytelling and Extension of Text activities (see Appendix K, Table 6), the children and teachers' bodily gestures reflected traditional zones of interaction marked by a clear differentiation of power and roles. The teacher stood at the front of the class whilst Sarah and the other students generally complied with the prescribed "habitus" for interacting at the desks or on the carpeted area. Students sat up straight at their desks or sat cross-legged on the carpet with their gaze focused on the pedagogical leader to listen and respond to initiations. This restricted pattern of interaction was also observed during numerous classroom activities animated in English by Mr. O'Hara. Examples include "Sarah in Music" (see Appendix K, Table 6, 17/3/98), and "Sarah in Religion" (see Appendix K, Table 6, 8/4/98).

4.2.4 Traditional spaces related to construction of identity

An analysis of the manner in which Sarah constructed her identity within the community organisation of culture revealed traditional spaces relating to her membership in the anglo-celtic Christian/Catholic group. Under specific conditions

during the “teaching experiment”, certain of Sarah’s physical, verbal and written behaviours consolidated her adherence to the mainstream Anglo-Celtic Christian/Catholic group. Early in the “Language and Cultural Awareness Program”, a traditional space was revealed as Sarah articulated her perception of possessing membership in the predominant Anglo-Celtic linguistic and cultural group of the classroom. For example, during the activity “Extension of text through letters” (see Appendix K, Table 6, 10/2/98), Sarah chose to write about the topic of St. Gabrielle’s School Year 3 camping trip, a school experience which was conducted uniquely in English. In the letter, Sarah indicated a perception of possessing membership in the mainstream group that was comprised generally of monolingual English-speakers from the two Year 3 classes. Sarah’s use of the subject “we” in conjunction with the group’s daily routines articulated this perception; Sarah became an active participant in the collective mainstream group that partook in the popular school practice of recreational camps. Frequently offered at St. Gabrielle’s School, these camps typically promoted traditional Australian “outback” experiences that featured activities described by Sarah, such as “eating sausages and meat” and “telling ghost stories”.

A traditional interpersonal space was also revealed as Sarah routinely participated in the recitation of classroom prayers, which served to consolidate her membership in the class and school’s predominant Christian/Catholic group. On a daily basis, Mr. O’Hara asked one student to stand at the front of the classroom to lead the class in prayer. For example, in the activity “Sarah prays” (see Appendix K, Table 6, 24/2/98) while the other students directed their gaze towards her, Sarah led the morning prayer, which was recited by all students. This prayer is transcribed as follows:

Father in heaven,
I offer you today, all the things I do and all the things I say.
All my work and all my play. Through Christ our Lord,
Amen.

Here, the use of the pronoun “I” in a framework of a monologue directed to God reinforces the construction of Sarah’s personal identity from a Christian/Catholic perspective. The direct appeal to “Father in Heaven” through the offering of human work and play suggests a positive personal relationship between the Christian

individual and God. On a social level, the use of the possessive pronoun “our” in relation to “Lord” places Sarah, the Christian individual, in a collective framework of the Christian community.

Later during the “teaching experiment”, Sarah rearticulated some of these key values defined as Christian-Catholic identity at the school and Diocesan levels. For example, in the activity “Friends” (see Appendix J, Table 6, 17/3/98), when Mr. O’Hara requested that the students create a poem about friendship, Sarah wrote about caring and sharing with friends and establishing a lifestyle of work and play:

A friend is someone who cares for you
 A friend is someone who plays with you
 A friend is someone who works with you
 A friend is someone who likes you a lot
 A friend is someone who helps you when you’re stuck
 A friend is someone who shares with you.

Unfortunately, Sarah’s adherence to the dominant Anglo-Celtic-Christian/Catholic group of St. Gabrielle’s School was sometimes accompanied by a perception of being excluded from the Dutch-Danish ethnic group. For example, during the student interview which took place at the commencement of the “teaching experiment”, Sarah’s utterances indicated her perception of possessing a peripheral membership in the Dutch/Danish cultural and linguistic groups that were associated with her family. In response to the question “Do you know anyone who speaks a LOTE?”, Sarah stated, “My whole family except me,” which alluded to feelings of being different from the rest of her family. Here, the use of the word “whole” in conjunction with “family” suggested an image of the family as a complete entity. Sarah’s feelings of exclusion from this entity appeared to originate from her inability to speak Dutch or Danish. Sarah qualified her feelings of being different by adding “It’s unfair. It’s really unfair”. The repetition of the word “unfair” and the addition of the adjective “really” combined with the intensity of Sarah’s utterances revealed her frustration about feeling excluded from membership in this group. In this sense, Sarah’s frustration appeared to mirror the inter-generational isolation, which Sarah’s mother described in relation to the inability of her daughters to communicate with their Danish speaking grand-mother.

Finally, early in the “teaching experiment”, Sarah referred to her mother, rather than herself, as the voice that was able to communicate in Dutch. For example, during the activity “Dutch code breaker” (see Appendix K, Table 6, 18/2/98), Sarah stated: “My Mom taught me a Dutch prayer”, which alluded to Sarah’s mother as the empowered being who transmitted knowledge in Dutch. Sarah continued her utterance by stating “ I can’t remember it.” Here, the intensity with which Sarah pronounced the sentence suggested feelings of frustration regarding her perceived inability to speak Dutch. This perception of exclusion appeared to be related to the process of subtractive bilingualism, which began in the home when Sarah’s parents succumbed to their daughters’ requests to speak English only. The process of subtractive bilingualism was reinforced by several elements within the school’s cultural and socio-structural systems, such as the monolingual English environment and contending parents’ perceptions that conditionally supported or openly rejected to the teaching of LOTE.

4.2.5 Non-traditional spaces related to use and understanding of language(s)

An analysis of Sarah’s use and understanding of language revealed non-traditional spaces relating to four behaviours: reflecting on language(s), building conceptual links across languages, imitating speech models in a LOTE and initiating words or expression in a LOTE. During the “teaching experiment”, the revelation of these non-traditional spaces appeared to relate to two learning conditions: the intersection of certain home and school socio-structural and/or cultural fields and the intersection of learning patterns associated with the “teaching experiment” and those which were pre-dominant within the school community.

In the classroom setting, the intersection of the home and school socio-structural fields was revealed as Sarah’s mother shared her cultural and linguistic knowledge by conducting a bilingual shared reading experience as part of the Language and Culture Awareness Program. Despite the teacher-directed physical arrangement of the formal class activity, Sarah’s mother provided feedback which facilitated the self-regulation of Sarah’s reflection on language and her initiation of words or expressions in LOTE. Here, the feedback provided by Sarah’s mother in the classroom setting was similar to that noted in Sarah and her mother’s home-based

literacy practices, during which Sarah was accorded a fair deal of control. For example, as illustrated in the following extract taken from the activity “Danish code breaker” (see Appendix K, Table 6, 11/3/98), Sarah’s behaviour can be interpreted as pro-active for she directed her mother’s attention to the vowels as she reflected on the structure of the Danish language. After responding to Sarah’s question, Mrs. Yeppison extended the concept by illustrating the extra vowels in Danish on the story board:

62. Sarah’s mother: So, if we look at the alphabet, so these three letters, the E, the O and the A. [She begins to write the letters on the storyboard.]
63. Sarah: Are those vowels?
64. Sarah’s mother: Yes. We also have the non-vowels. Do you know your vowels?
65. Students: A, E, I, O, U.
66. Sarah’s mother: [She writes them down on the storyboard.] And these are extra vowels in Danish. The E, O, A, I. Can you remember that?
67. Sarah: (repeats). E, O, A, I.

A second example which demonstrated Sarah’s pro-active approach to learning during her mother’s activity was observed when Sarah initiated the Danish expression “Bobel”. Sarah’s mother then provided feedback that reinforced the information conveyed by Sarah by stating: “Instead of goodbye, you can say Bobel”. This pattern of questioning and sharing with the pedagogical leader was continued by Tom, who asked “Instead of W, is it B?”

The collaborative nature of the dialogic interaction was uncharacteristic of activities possessing a teacher-directed seating arrangement. The majority of students, including Sarah, made a greater number of initiations during this activity than in other formal whole class activities. Here, the perception of Sarah’s mother as a pedagogical leader whose aim was to collaboratively share knowledge gained in the home and community setting, may have overridden the teacher-directed physical organisation of the learning situation.

The importance of intersecting home-school socio-structural fields for extending Sarah’s learning and development in an unpredictable manner was

reinforced as Sarah shared LOTE material that was previously introduced in the classroom with members of her immediate family. During an informal home-based activity entitled “Danish memory match game” (see Appendix K, Table 6, 29/3/98), Sarah brought home the French memory match game, which was initially played in the classroom. She then asked her mother to help her play the game in Danish. To adapt the game to a Danish equivalent, Sarah and her mother collaborated to translate the French words into Danish, thus discovering conceptual links from Danish to French. However, the revised version of the game still included the original English words from the French-English translation. Thus, playing the new game involved extending conceptual links from French to English to make associations between three languages. Collaboration was also enriched as Sarah explained the new memory-match game to her eldest sister.

With respect to the intersection of learning patterns observed in the “teaching experiment” and those which were pre-dominant within the school community, a non-traditional space was revealed in three activities which were characterised by informal peer social interaction. Under these conditions, Sarah extended her LOTE learning by self-regulating and collaborating with partners of differing ages. During these purposeful, child-directed tasks, the nature of the social interaction extended Sarah’s learning in a manner that emphasised the sharing of expertise. This interactive and sometimes unpredictable sharing of language between peers appeared to rupture the predominant teaching-learning pattern observed at St. Gabrielle’s School, which involved much teacher-talk, student passivity and the exclusive use of English.

In the classroom setting, two of these activities involved language tasks whereby Sarah used LOTE in a purposeful yet informal task to create meaning for peer partners. During the activity entitled “Dutch birthday card” (see Appendix K, Table 6, 7/4/98), Maureen brought a birthday card written in Dutch from home to school to share in the context of the Language and Culture Awareness Program. She requested assistance from Sarah to understand the card. After re-reading the card several times, Sarah translated the birthday greetings from Dutch to English. Whilst Sarah assisted her classmate to make meaning from the card, she also extended her ability to make conceptual links between languages. Rather than merely identifying isolated pre-determined words, Sarah embarked on a complex process of translation

that involved coining the meaning of phrases or expressions, which necessitated a general comprehension of the text.

This interactive sharing of LOTE between peers in an informal class setting was also revealed during the activity “Farewell card” (see Appendix K, Table 6, 3/4/98). Here, Sarah initiated the use of a French expression as she wrote “Bonjour” in the Farewell Card which was created in English for a fellow student who was leaving Outback City. As Sarah read “bonjour” aloud and repeated it several times, her utterances were greeted positively by several members of the group. This simple greeting expressed in French represented a rupturing of the traditional patterns of learning at St. Gabrielle’s School, which involved the exclusive use of the English language. For example, some of Sarah’s peers copied the written expression “Bonjour” into the farewell card, while others repeated the expression orally, varying the intonation. This spontaneous form of repetition evolved into an unpredictable experimentation with the French language when two students added the expression “Bon voyage” to their repertoire. As in the previous activity, whilst the student-directed seating arrangement was conducive to peer social interaction, the open-ended, yet purposeful nature of the task appeared to be fundamental in encouraging the girls to discuss their choice of illustrations and messages.

Finally, in a home setting, the rupturing of traditional learning patterns was captured during the Language and Culture Awareness Program during an informal activity whereby Sarah was guided by a younger aged peer to extend her knowledge of LOTE. Sarah spontaneously imitated a word in French that was first used by her four year old peer partner. Here, the combination of Mary’s expertise in French and the support provided by the visual and aural cues on the computer screen appeared to facilitate the collaborative nature of the dialogic interaction. Unlike many traditional teacher-directed lessons, whereby students imitated pre-selected words upon request, in the following extract taken from the activity “Literacy and computer “ (see Appendix K, Table 6, 25/3/98), Sarah silently studied the computer images before regulating her imitations of the word “un nid”, which was initiated by Mary:

134. [Sarah is sitting on a chair facing the computer screen. Mary is sitting on a bench next to the chair.]

135. Mary: [She examines the computer screen.] That, in French, it's called un nid.
136. Sarah; [She looks at the computer screen.] Yea. [She clicks the computer mouse.]
137. CDRom: Those two aren't the same.
138. Mary: [She mimics the tone and rhythm of the CDRom voice.] Those two aren't the same. [She burps.] Pardon me.
139. Sarah: [She laughs briefly and examines the computer screen and clicks on the appropriate word]. Un nid.
140. Mary: Un nid. It's a very small word.
141. [Sarah looks at Mary, then at the computer screen.]

Here, the purposeful nature of the game combined with Mary's motivation to share her metalinguistic awareness of the French language in a non-threatening manner promoted an effective space in which Sarah self-corrected her LOTE learning in an informal atmosphere.

4.2.6 Non-traditional spaces related to learning management

An analysis of Sarah's learning management revealed non-traditional spaces in relation to three behaviours involving: the use of context clues, repetition and human resources. In comparison to the formal classroom setting, in informal home settings that involved the use of French or Danish, Sarah transformed her use of human resources and regulated her own learning by employing at least one of the following strategies: widening the repertoire of resource people, altering the structure of discourse patterns in requests or adopting collaborative goals. These informal home settings appeared to provide effective non-traditional interpersonal spaces that allowed Sarah to regulate her LOTE learning in purposeful tasks that necessitated collaboration. Such interpersonal spaces interrupted the traditional patterns of learning observed at St. Gabrielle's School.

For example, during one informal activity proposed in the Language and Culture Awareness Program, the purposeful nature of the task, the collaborative peer social interaction and the integration of LOTE into the academic context appeared to facilitate the creation of an interpersonal space where Sarah could manipulate her use of context clues, repetition and human resources. During the activity "Literacy and Computer" (see Appendix K, Table 6, 25/3/98), Sarah consistently integrated the use of repetitive questioning and context clues to acquire information in the following

domains: linguistics, (French vocabulary), information technology (use of computer), and metacognition (self-assessment of learning processes).

In this informal setting, Sarah's use of resource people contrasted with the traditional structures of learning management observed in the formal classroom setting during which Sarah was reluctant to define peers as resource people. While pointing to the images on the computer screen, Sarah questioned her peer partners using interrogative pronouns on numerous occasions. For example, Sarah asked her younger aged partner, Mary, "What do I have to press?" She also pointed to the images on the computer screen and asked her Year 5 partner, Jenny, "Which one's French?" Finally, as she examined the image on the screen, Sarah asked Mary, "What's that one called in French?"

Here, it may be argued that Sarah's continual requests for assistance from peers represented a widening of her conception of legitimate definitions of resource people. As Sarah used oral and written language in social interaction, she perceived her peers as willing to share skills and knowledge, which facilitated the completion of the computer game. This informal group setting that involved the use of English and French was dominated by children's dialogic interaction and involved minimal intervention from a pedagogical leader. As illustrated in the following extract taken from the activity entitled "Literacy and computer", (see Appendix K, Table 6, 25/3/98), not only did Sarah willingly accept advice from Jenny, her eleven year old partner, but also from Mary, her four year old partner. Mary's linguistic skills in French, combined with the shared motivation of the two partners to match the pictures and words appeared to override any status considerations regarding the age of the collaborators:

106. Sarah: I'm stopping. How do I go to exit?
107. Jenny: Just try any one.
108. [Sarah clicks on an image with the computer mouse.]
109. Jenny: No. That's not it. Try again. Mary can help ya.[Jenny gets up and exits from the room.]
110. Mary: OK [She sits up closer to the computer and points to two images on the screen.] Try that one and that one.
111. [Sarah clicks on the two images.]
112. CD-ROM: Those two aren't the same.
113. Sarah: Which one?

114. Mary [She points to the screen.] That one.

In another informal activity, which arose in the home setting as a spontaneous extension of the Language and Culture Awareness Program's aim of promoting linguistic diversity, Sarah began to regulate her learning management by widening her repertoire of resource people and altering the structure of discourse patterns within social interaction. During "Dinner conversations" (see multiple dates, beginning 23/3/98, Appendix K, Table 6), as the Yeppison family sat around the dinner table, Sarah repeated the phrase "Speak Danish" on several occasion to her parents. During this activity that focused on the use of oral Danish, Sarah began to challenge the traditional notion of using resource people simply to request assistance when encountering problems in pre-determined tasks. Here, Sarah began to structure her learning by initiating her request to listen to Danish through the use of a direct command rather than a question. In addition, Sarah adopted an active role in structuring the content of her learning by stipulating the subject matter and determining the roles to be acted out by the resource people. Finally, Sarah became actively involved in assessing her Danish comprehension skills by relating the subject of the conversation to her parents, who in turn made the necessary revisions.

4.2.7 Non-traditional spaces related to social interaction

Sarah's social interaction was analysed in terms of the following four behaviours: entering zones of social interaction, crossing zones of social interaction, resisting the crossing of zones and maintaining social interaction in established zones. With respect to entering zones of social interaction, under particular learning conditions during the "teaching experiment", a non-traditional space was revealed when Sarah entered into zones involving herself and peers. Under conditions involving group contexts, a purposeful task and the option of controlling elements of the learning activity, Sarah appeared particularly motivated to enter into dialogic interaction with peers.

In particular, Sarah appeared pro-active in entering zones of interaction with peers when she was permitted to manipulate conditions such as, the choice of: lesson content, partners, seating arrangement and cultural tools. For example, in the informal

classroom activity “Holy Corner” (see Appendix K, Table 6, 10/3/98), with the aim of describing the Holy corner, Sarah rapidly entered a zone with Mary (a younger aged peer). In addition, during the activity “Group one chooses a name” (see Appendix K, Table 6, 10/3/98), Sarah quickly entered zones of interaction with peers to choose a name for the group of students. Similarly, when a group of girls signed a farewell card designed for a classmate who was relocating to another city in Queensland, Sarah successfully entered zones with peers that she chose to work with (see Farewell card, Appendix K, Table 6, 3/4/98). Finally, during the activity “Literacy and computer” (see Appendix K, Table 6, 25/3/98), which took place in a home setting, Sarah quickly established social boundaries with peers of differing ages as she chose where to sit and how to control the cultural tools.

With respect to crossing zones of interaction in the classroom, data indicated that Sarah most effectively incorporated triangular dialogic interaction between herself, the pedagogical leader and peers under particular learning conditions. These settings were characterised by a student-directed physical arrangement and a multi-tiered process of scaffolding that allowed Sarah to extend her LOTE learning and momentarily adopt the voice of authority. For example, during the activity entitled “Extension of text through learning centre” (see Appendix K, Table 6, 11/2/98), Sarah successfully entered a zone of interaction through the use of modelling and utterances that connected her to both peers and myself. Here, Sarah’s modelling of the rules of the game provided scaffolding for other members of the group while reinforcing her own understanding of the French vocabulary.

This process of scaffolding originated in my actions as a pedagogical leader. I simplified the tile game by translating the French vocabulary into English, which facilitated the students’ comprehension. However, when I began to model the game, Sarah commented “I’ve done it before.” To integrate Sarah’s past experience into the procedure, I suggested that she model the matching process for the other students. As she repeated this procedure, Sarah momentarily adopted the voice of expert by explaining the connection between certain numbers and colours of tiles and placing them in the appropriate columns. By observing the modelling process attentively before attempting to manipulate the tiles, the other students were able to successfully complete the design.

This process of multi-tiered scaffolding was also observed in the informal classroom-based activity involving the use of a birthday card written in Dutch. In this instance, Maureen excitedly approached me and stated that her mother had received a birthday card from Holland, but she could not understand the Dutch words. I provided scaffolding by pointing out that it was necessary to translate the meaning of the greetings before directing Maureen to Sarah. As illustrated in the following extract taken from transcribed field notes of the activity “Dutch birthday card” (see Appendix K, Table 6, 7/4/98), by translating the meaning of the Dutch greetings, Sarah provided scaffolding for both Maureen and myself, which allowed us to function collaboratively in the zone of proximal development:

1. Maureen [She hands the card over to Sarah.]: Can you tell us what this means in English?
2. [Sarah takes the card and begins to read it.]
3. Researcher: A friend from Holland sent it to Maureen’s Mum for her birthday.
4. Sarah: Wait a minute. [She opens and closes the card several times as she rereads it.]: I’m not sure.
5. Researcher: Maybe we could ask your Mum.
6. Sarah [She is still looking at the card.]: No, I don’t need to ask her. I can read it. It says ... Hip, hip Horray. Ah, [She points to the words.] Congratulations on this special day.
7. Maureen [smiling]: Thanks Sarah.
8. Sarah: It’s okay. [She smiles and hands back the card to Maureen.]
9. Researcher: [looking at the card as Maureen holds it]. Some of the words are similar in Dutch and English.
10. Maureen: Yea.
11. [Sarah and Maureen move together and look closely at the Dutch words].

With respect to resistance towards crossing zones, a non-traditional space was revealed in the classroom setting in relation with two main factors: Sarah’s inability to retain the role of expert; and inconsistent scaffolding from the pedagogical leader. Here, despite the adoption of a non-traditional physical seating arrangement associated with collaborative discussions, Sarah was unable to maintain the voice of expert or promote collective peer discussions without sustained scaffolding from the pedagogical leader. During a formal classroom-based activity, despite a non-traditional physical arrangement referred to as the community circle, the interpersonal space created was only partially effective for Sarah’s learning and development.

Whilst Sarah momentarily succeeded in entering a zone of interaction with peers as she adopted the voice of expert, she was unable to maintain the students' interest. Initially, the orderly manner in which the routine personal greetings were conducted echoed the pre-dominant teaching and learning patterns of compliance observed at St. Gabrielle's School. However, as illustrated in the following extract from the activity "Sarah's show and tell" (see Appendix K, Table 6, 25/3/98), the students eventually resisted listening to Sarah's presentation through a variety of gestures, such as talking out of turn and undertaking personal discussions.

1. Mr. O'Hara: It's Sarah's Show and Tell. Sarah? [He then walks to the front of the class room and begins writing up notes on the blackboard for the next lesson.]
2. Sarah: [Sarah stands up in the middle of the circle.] Good morning 4O, peace be with you.
3. Students: Good morning Sarah, peace be with you.
4. Sarah [She uses a loud, clear voice.]: When my Dad went to Holland, I think, he got me this mother of pearl box. [She holds up the box and smells it.] And inside it, it's got a card in it, which is from Indian ... India.
5. [The students are engaged and listen intently.]
6. Sarah: And he gave me this rock. [She shows a small black rock to the students.]
7. Student A: Sarah, I can't see.
8. Sarah: And a very long time ago, I got this rock and it cost a hundred dollars.
9. [Some students are beginning to loose interest.]
10. Sarah [She shows the class a medal, which she has taken out of the box.]: I got this from netball and everybody got one.
11. Student B: Who played?
12. [Sarah does not respond to the question. Many students have lost interest and are now chatting with their neighbours.]

Hence, without scaffolding from Mr. O'Hara, Sarah's sharing of objects from home disappeared from the focus of attention.

This partially effective non-traditional space was also observed in the activity "Extension of text through partner work" (see Appendix K, Table 6, 3/3/98) during which Sarah experienced difficulty in maintaining the voice of expert. Following my request, the students (including Sarah) formed a community circle and chose partners with whom they practiced pronouncing the words for body parts in French. Here, Sarah and her partner, Michelle established a new social boundary by collaborating

and simultaneously adopting the voice of expert. However, once the class had returned to the structure of the community circle, Sarah and Michelle, who were keen to model their exercise to the class, had difficulty in maintaining a zone of interaction between themselves and peers. In the following extract taken from the activity “Extension of text through partner work” (see Appendix K, Table 6, 3/3/98), Sarah and Michelle waited for silence in the centre of the community circle. Sarah spontaneously put her hands on her head, (the usual signal for silence), but the students resisted and chattered amongst themselves. Here, many students appeared to feel uncomfortable transferring the perceived voice of authority from the researcher to individual students. Sarah and her partner also appeared to feel discomfort and were unable to obtain the class’ attention until they received scaffolding from me:

- 182. Researcher: Sarah, just wait until they are listening.
- 183. [Sarah puts her hands on her head once more.]
- 184. [The students do not appear to notice.]
- 185. Researcher [loudly]: Maureen, we’re listening now to the group in the centre. O.K. Sarah and Michelle.
- 186. [The girls stand silently, hesitating to commence.]
- 187. Researcher: You’re asking your partner how to say the words.
- 188. Michelle [She points and smiles at Sarah.]: You start.

Here, it can be argued that when approximately one third of the students were confronted by the absence of the traditional physical arrangement of class activities, they deviated from the traditional “habitus” of behaviour. They spoke to peers in an unstructured manner and failed to focus on Sarah’s bid to gain their attention. A sense of individualism arose as students spoke to whom they wished about various subjects, without considering the goals of the group. Disorder appeared to arise due to the absence of an enduring social interaction that connected Sarah and Michelle to their peers, until I intervened to re-affirm the zone.

These partially effective interpersonal spaces were also created under school-based learning conditions during which Sarah attempted to maintain zones of interaction through acts of dominance. These behavioural patterns were consistent with the coercive power structures that characterised predominant teaching and learning traditions of student compliance. Such patterns were observed most frequently in learning conditions involving a student-directed physical arrangement

and an absence of sustained scaffolding from a pedagogical leader. For example, in a formal classroom-based activity, which took place in English, the theme of dominance and submission surfaced as group members focused on accomplishing a task while remaining insensitive to their partners' needs. Part 1 of the following extract taken from a transcription of the videotaped activity entitled "Group one chooses a name" (see Appendix K, Table 6, 10/3/98), indicates that, although the group worked towards a common goal, without guidance from Mr. O'Hara, their decision-making was generally undertaken in an autocratic manner, whereby members vetoed or ignored individuals' suggestions:

Part 1

3. Shelby: Doll face.
4. Sarah and several students in the group: No!
5. Shelby: Kitty cats.
6. Sarah and several students in the group: No!
7. Sarah [to Shelby]: There are only two boys, three boys in this group.
8. Shelby: Wonder dog.
9. Paul: Red backs.
10. Darcy [She shouts from the other end of the group.]: Fish heads!
11. [Several students laugh.]
12. Mr. O'Hara: Cathy, Cathy, Cathy? Could you go down to the library please?
13. [There is general chatter amongst all of the groups.]
14. Darcy: Fish heads.

Part 2 of the episode illustrates how the students' social interaction reflected a vertical power structure. Such a structure was characteristic of the traditional liturgical and pedagogical practices observed in the school and the Catholic church. When Mr. O'Hara wrote the name "fishheads" on the blackboard without consulting the group, several students, including Sarah appeared disappointed. However, they refrained from voicing their dissatisfaction to Mr. O'Hara, who represented the official voice of authority. Here, Darcy's use of the victory sign echoed the idea that the group's common goal had evolved into a competitive all-win or all-loose situation. Faced with a decision which had been made undemocratically, Sarah expressed her frustration by attempting to physically dominate Darcy through pushing:

Part 2

44. Mr. O'Hara [He approaches the group.] This group. What's your name?
45. [The majority of students from the group look at Mr. O'Hara with bewildered expressions.]
46. Cathy: Fish heads!
47. Darcy: [She raises her hand.] Fish heads!
48. [Shelby opens her mouth wide and stares at Sarah in amazement. Sarah turns and looks at Darcy. Paul looks at Mr. O'Hara. Some students laugh.]
49. Sarah: Fish heads? [She turns her head to the left and right, indicating "no".]
50. [Darcy waves her fists in the air in a gesture of victory. Mr. O'Hara writes "fish heads" on the blackboard. Several students look at each other in surprise. Sarah runs over to Darcy's desk and pushes and shakes her shoulders. She then runs back to her desk.]
51. Sarah [looking disappointed]: Fish.
52. Shelby: Oh gross.

Sarah's acts of dominance were ultimately transformed to submission as she quietly accepted Mr. O'Hara's official announcement of the group's name.

Another example of this partially effective non-traditional space which was played out through dominance emerged in a formal classroom-based activity conducted during the Language and Culture Awareness Program. As illustrated in the following extract taken from the activity "Extension of text through French games" (see Appendix K, Table 6, 20/3/98), Sarah amplified the surfacing conflicts by displaying a quest for individual success and remaining insensitive to the needs of peers. In turn one, Sarah initially entered a zone of interaction between herself and the card game. However, when she attempted to cross zones of interaction by adopting the voice of expert, her overtures were ignored by the boys who were working nearby. In turns 5, 14 and 17, rather than using a process of negotiation, Sarah adopted the undemocratic strategy of physically dominating other students and the use of the pedagogical material.

1. Sarah [She counts with her fingers before speaking in the direction of the Jerry, Doug, Bradley and Paul who are working nearby.]: Un, deux, trois, quatre, cinq, six, sept, huit, neuf, dix. See, I know it.
2. [Jerry and Doug observe Sarah briefly, but do not respond.]
3. Sarah [She returns to working on her card.]: I need two. [She moves over and takes a letter from the box located in the middle of the students.]

4. [Jerry takes a letter from the box and places it on his card.]
5. Sarah: Where's the "O"? [She stretches over and takes it from the letters which Jerry and Chris previously placed beside their card.]
6. [Jerry and Chris continue working on their card, oblivious to Sarah. Paul moves closer to the box and searches for a letter inside it. As he moves back towards his card, he places his hand on Sarah's card, disrupting some of the letters.]
7. Sarah [She scowls at Paul.]: Mrs. Potvin! He's wrecking it.
8. Researcher [She is in discussion with another student.] What's going on?
9. Sarah: He pushed this. [She gestures by putting her hand on her card.]
10. Researcher: How's he wrecking it?
11. [Sarah gestures by pushing her hand on her card.]
12. Paul [He scowls at Sarah.] So were you! [He stretches rapidly over to Sarah and pronounces the words angrily.] So were you!!
13. Researcher: Let's all be careful. Use our manners or we'll have to put it away. [She returns to her discussion with the other student, who is waiting beside her.]
14. [The students work quietly until Sarah reaches over and takes a letter from Jerry and Doug's pile.]
15. Jerry [He physically attempts to block Sarah.] Hey!
16. Doug: Hey!
17. [Both boys watch Sarah put the letter onto her card. She looks at them smugly and makes a grimace.]
18. Bradley: Sarah's being very unkind.
19. [Researcher looks up from her discussion with the other student and approaches the group.]
20. Sarah: No, that's because HE [spoken in an accusatory manner], stole it off me first.
21. Researcher: We'll all have to co-operate. We only have one game, so we have to share.

Despite intermittent intervention from me, Sarah appeared unable to maintain a zone of interaction based on equality with peers.

4.2.8 Non-traditional spaces related to construction of identity

An analysis of Sarah's construction of identity revealed non-traditional spaces in relation to the following behaviours: appropriating linguistic expressions or pedagogical material using a LOTE, adopting a voice as a user of LOTE and adhering to multiple group memberships. With respect to appropriating linguistic expressions or pedagogical material using a LOTE, Sarah was able to effectively extend her learning by reshaping and personalising her use of LOTE under particular conditions during the "teaching experiment". These conditions involved the presence of a

purposeful task, positive feedback and informal social interaction. In the classroom, this interpersonal space allowed for the spontaneous integration of LOTE into the curriculum, which intersected with school practices and pedagogical strategies that were predominantly implemented through the exclusive use of English. Sarah's motivation to reshape a French language game in the home coalesced with certain home literacy practices and perceptions that denoted a value position of promoting diversity.

For example, in an informal home-based activity during which Sarah collaborated with her mother to create a Danish memory match game, Sarah appeared to play a fundamental role in reshaping and personalising aspects of the game. Here, Sarah played an active role that was similar to the one adopted during home-based reading sessions with her mother. As illustrated in the following extract taken from the activity "Danish Memory Match game" (see Appendix K, Table 6, 29/3/98), Sarah's utterances directly associated the pronoun "I" with the Danish language game. More specifically, in turn 1, it can be argued that Sarah's association of the pronoun "I" with the verbs "going to play" promoted an image of accomplishing a personalised task. In turn 3, Sarah utilised the pronoun "we" to designate the collaborative partnership formed between her mother and herself. Again, Sarah's active involvement in shaping the learning process was illustrated through the connection of the pronoun "we" with specific steps of the planning process.

1. Sarah: I'm going to play the memory game at home in Danish with my Mum after school.
2. Researcher: That's great Sarah.
3. Sarah: My Mum changed the French words to Danish. And we're going to cut them up.
4. Researcher: It sounds like fun.
5. Sarah: Then, I'm going to show my sister how to play when she gets home from uni.

Finally, in turn 5, following my positive feedback, Sarah utilised the pronoun "I" to designate herself as an active processor of languages who shared information with another family member.

Additionally, during the classroom-based activity "Farewell card", (Appendix K, Table 6, see 3/4/98), Sarah spontaneously integrated the use of the French

expression “Bonjour” into the regular school curriculum. Here, the creation of a farewell card for a fellow class mate provided a purposeful task that was embedded in informal social interaction as the girls directed their dialogue and seating arrangement. After Sarah wrote “Bonjour” amongst the words of well wishes on the card, several peers reinforced the gesture by repeating the expression. Here, it can be argued that Sarah’s display of competence revealed a progression towards internalising a routine courtesy exchange in French. This internalisation occurred in a meaningful context whereby Sarah felt compelled to communicate her thoughts. Furthermore, Sarah’s personal variation of “Bonjour” was reshaped slightly from the original French expression, which was used in the formal class setting. Whilst I introduced the oral routine courtesy expression in French informal lessons, Sarah used a written medium to interact with peers.

With respect to the action of revealing a voice as a user of LOTE, Sarah began to articulate her appreciation of her ability to use French, Danish and Dutch during certain activities. Several examples observed during the “teaching experiment” demonstrate that Sarah intertwined past and present voices as she began to display independence towards using LOTE in a communicative role. Early in the “teaching experiment” Sarah revealed a voice as a user of LOTE who experimented with language, yet who sometimes lacked competence in her abilities to communicate. For example, during the activity “I can say goodbye” (see Appendix K, Table 6, 23/2/98), Sarah stated to me, “I can say goodbye in all different languages” prior to inventing the word “fusay”. Here, Sarah echoed my voice when I previously stated to a group of students “... I have all different ways of saying hello,” while presenting a poster (see Extension of text through learning centre, Appendix K, Table 6, 11/2/98).

As Sarah began to internalise the voices of others, she began to perceive herself as a speaker of LOTE. For example, during “Extension of text through French games” (see Appendix K, Table 6, 30/3/98), Sarah repeated the numbers in French, which echoed the numerous occasions during which I introduced these vocabulary words. Here, Sarah’s utterance, “Un, deux, trois, quatre, cinq, six, sept, huit, neuf, dix.” displayed a competence to initiate words in French. Her following statement “See, I know it”, displayed a sense of ownership in successfully performing this linguistic task. Similarly, Sarah began to articulate a voice as a confident user of

LOTE during the activity “Dutch birthday card” (see Appendix K, Table 6, 7/4/98). In particular, when I suggested that we request help from Sarah’s mother to translate the Dutch birthday greetings into English, Sarah replied “No, I don’t need to ask her. I can read it”.

In the preceding examples, a concurrent juxtaposition and intertwining of present and past voices delineated the complex construction of Sarah’s identity: one that was personal, yet bound in social interactions. On a personal level, Sarah’s use of the subject “I” revealed her appreciation for her unique self and abilities. In one sense, by internalising the words of others, she began to view herself as an active speaker of LOTE. Yet, because Sarah articulated her newly discovered abilities through dialogic interactions by echoing or rejecting the voices of others, her perception of self was still dependent on the presence of others. As Sarah interacted with a variety of partners, her developing perception of self became yoked to others’ perspectives of viewing the world.

With respect to Sarah’s adherence to dominant and minority groups, a non-traditional space was revealed under particular conditions as Sarah began to construct an identity that integrated multiple group memberships. This adherence to multiple group memberships was revealed in two activities. For example, in the home setting, during “Danish Memory Match game”(Appendix K, Table 6, 29/3/98), Sarah used English and French pedagogical material introduced at school to create a Danish version of the game by collaborating with her mother. Here, as Sarah mobilised her mother’s linguistic abilities, she expressed her inclusion in the Danish cultural and linguistic group through a sense of leadership. It can be argued that these leadership skills provided a catalyst for stimulating the process of personal empowerment as Sarah articulated her plans to explain the game to her eldest sister. Sarah’s sense of empowerment was triggered by the use of Danish, French and English in a meaningful task through which she directed learning in informal social interaction. The resulting space created through these home-school connections provided an outlet for Sarah to harmoniously express her adherence to three different groups: the dominant Anglo-Celtic group at school, the Danish linguistic and cultural group at home and the French linguistic and cultural group introduced via the Language and Culture Awareness Program.

In the school setting, a non-traditional space that allowed for Sarah's perception of inclusion in dual memberships was revealed during the activity "Danish code breaker" (see Appendix K, Table 6, 10/3/98). Sarah's perception of harmonious membership in the dominant anglo-celtic and the minority Dutch-Danish groups was observed particularly in Sarah's physical gestures and utterances. For example, when Sarah's mother entered the classroom and began preparing the Danish pedagogical material, Sarah altered her physical positioning intermittently between a group of female peers and her mother. Ultimately, Sarah cheerfully and independently decided to sit in the front row, near her mother, yet surrounded by a group of three female peers. Following her decision to sit in the front row, Sarah initiated the statement, "We're going to learn some Danish." Here, it can be argued that as Sarah used the pronoun "we" in conjunction with the noun "Danish" she connected not only herself, but also the class of students as a unified group to a second language used in her home. This home-school linguistic connection was reinforced as Sarah adopted a new "habitus" of being in the classroom. Rather than waiting passively for instructions from the voice of authority, Sarah distributed Danish pancakes she prepared at home with her mother to class mates who enthusiastically responded "tok" or 'thank you'.

Sarah's adherence to dominant and minority groups was also revealed in a regular classroom activity entitled "Sarah's show and tell" (see Appendix K, Table 6, 25/3/98), which was animated by Mr. O'Hara. Here, in the formal setting Sarah chose to share diverse artefacts from home that reflected a variety of cultural perspectives. For example, Sarah first directed the class' attention to objects given to her by her father, which were manufactured in various countries, including Holland. Sarah then directed her peers' attention to her netball medal, which was distributed to all members of the Year 3 net ball team at St. Gabrielle's School. Despite the fact that Sarah was only partially successful in retaining the students' interest, her desire to share information about objects that connected her to family, peers and the school community articulated a sense of belonging in multiple groups.

Chapter 5

PRESENTATION OF CASE STUDY RESULTS

CASE STUDY 2: JERRY HOGAN

5.1 Jerry Hogan's family

5.1.1 Socio-cultural and religious background

Jerry's mother was born and raised in France and relocated to the United States of America (U.S.A.), as a young adult. There, she met her husband, who was raised in the U.S.A. Both Jerry and his older sister (Ellen), were born in the U.S.A. The Hogans migrated to Australia in 1990, when Jerry and Ellen were approximately one and three years old respectively. The family spent several years living in the region of Coastal Queensland before settling in Outback City in 1997. During the course of the study, Jerry turned nine years old. This was his second year attending St. Gabrielle's School. Jerry represented one of the 247 students at St. Gabrielle's School who were identified as being of Catholic religion.

5.1.2 Literacy practices

With respect to the Hogan's past and present literacy practices, contending value positions emerged in the data from the parent questionnaire, the parent interview and informal conversations. Despite being raised in a predominantly monolingual French environment, Mrs. Hogan learned English as a young adult when she undertook tertiary education in the U.S.A.. During conversations with me, Mrs. Hogan emphasised that using English in a competent manner was vital to her integration in the U.S.A. academic and social community. This value position was articulated in Australia as the Hogans adopted predominantly English literacy practices with their children in Outback City. Despite the emphasis placed on using English in the home and community, Mrs. Hogan still spoke French with her children and her mother. For example, Mrs. Hogan and the children used French words for some household items, such as "pantoufles" (slippers). In addition, Mrs. Hogan spoke only French during telephone conversations that took place with her mother, who lived in France.

A compilation of the questionnaire responses indicated that the Hogan's past and present language use at home and in the community was characterised by both bilingualism and monolingualism. Jerry's mother used French as a child at home. In contrast, at home, as a child, Jerry's father used English. Furthermore, Jerry's father received all of his education in English. Jerry's mother received the majority of her primary and secondary studies in French. However, following her migration to USA, Jerry's mother learned to speak English fluently and experienced the process of additive bilingualism.

The dynamic tension between monolingualism and bilingualism with respect to the Hogan's language practices became evident following the birth of Jerry and his sister. During informal conversations, Mrs. Hogan described her initial enthusiasm for speaking French to her children, which decreased over the years. Whilst data from the parent questionnaire indicated that at the commencement of the "teaching experiment" the Hogans spoke English at home, Mrs. Hogan indicated that she still spoke "a few French words with the children". This shift towards monolingual English practices in the home appeared to relate to a limited amount of family and community support for maintaining bilingualism. For example, because Mr. Hogan was unable to speak or understand French, Mrs. Hogan chose to speak English in his presence. Mrs. Hogan described this practice as a means of preventing her husband's exclusion from family conversations. In addition, the children's practice of responding in English appeared to discourage Mrs. Hogan from speaking French.

The Hogan's language practices outside the home were also characterised by monolingualism and bilingualism. Data gathered from the parent questionnaire indicated that at the commencement of the "teaching experiment", the Hogans rarely used a LOTE outside the home. Mrs. Hogan's practice of using English with her children outside the home appeared to relate to a value position that equates being proficient in Australian English with effectively functioning in the community. During conversations with me, Mrs. Hogan stressed that competency in English was crucial to migrants' successful integration in the Australian community. Mrs. Hogan also stated that because she was presented with few occasions to speak French outside the home in Outback City, she sometimes felt uncomfortable when speaking French in the presence of monolingual English speakers. These feelings of awkwardness

could partially explain Mrs. Hogan's practice of responding only briefly in French before switching to English when I attempted to initiate French conversations with her during the "teaching experiment".

On the other hand, a number of Mrs. Hogan's practices indicated that she still wanted to facilitate her children's expression of a French cultural and linguistic identity. Whilst Mrs. Hogan refused my invitation to conduct a bilingual shared reading experience in the classroom, she transformed the initial request into an individualised form of parental participation. Mrs. Hogan provided written texts and games in French, which I shared with the students in the classroom setting. In addition, Mrs. Hogan described her family's past involvement with the French-speaking community in Coastal Queensland. For several months, the Hogan children attended French classes conducted by the local chapter of an international French organisation. However, the maintenance of bilingualism appeared to be fraught with tension for the Hogans. They eventually severed their ties with the French-speaking community, due to dissatisfaction with the teacher and aspects of the organisation's political structure.

Whilst the Hogan's practice of speaking English almost entirely to their children promoted English language skills, the children's decreasing use of French appeared to have a significant impact on the relationship between members of the immediate and extended family. For example, when Mrs. Hogan abandoned the practice of consistently speaking French to her children, the predominantly English atmosphere appeared to promote a process of subtractive bilingualism. This coincided with Jerry and Ellen's decreasing motivation and ability to speak French. During informal conversations, Mrs. Hogan expressed regret that on the rare occasions when her monolingual French-speaking mother visited the family, she experienced only limited communication with her grand-children. This inter-generational isolation appeared to be amplified not only by the physical distance separating the children from their maternal grand-mother, but also by the children's inability to express or share their French identity on a linguistic level.

However, data from the parent interview and informal conversations indicated that whilst daily home-based shared reading experiences were generally conducted in

English, Mrs. Hogan occasionally read French books to the children. This fluctuation between monolingualism and bilingualism coincided with Mrs. Hogan's parent-centred approach to learning, which promoted literacy experiences conceived generally from a hierarchical form of leadership. During the parent interview, Mrs. Hogan described the reading process which she generally practiced with her children. As depicted in the following extract, Mrs. Hogan provided opportunities for her children to read before going to bed, provided she judged that all daily tasks were accomplished. Whilst Mrs. Hogan asked if the children wanted to read, she immediately limited the choices of books by suggesting the title "Gumnuts" on what appeared to be a routine basis:

But let's speak now. Not when they were little. Suppose they are a bit early to go to bed. Suppose they are ready to go to bed before it's time. We have this Gumnuts. You know, this classic. It's a big book. I know it's only one of course, so they're not going to read it by themselves. So what we do is, we find a quiet spot in the house, and I ask them before reading "Do you want a story or something? Do you want to read Gumnuts?" And usually the answer is Yes! So, we just go and read it until it's time to go to bed.

Whilst Mrs. Hogan used the subject "we" in the previous extract, it appeared that it was generally "she" that structured the reading experiences by determining the time to begin and end reading and the choice of books.

As revealed in the following extract taken from the parent interview, Mrs. Hogan also played a key role in determining the manner in which she and the children read together. Specifically, Mrs. Hogan adopted the voice of expert by structuring the reading sessions to emphasise the children listening to her rendition of the book. In this sense, Mrs. Hogan's frustration at being interrupted during the reading experiences suggested she conceived of the children's role as generally passive:

Say, sometimes they [the children] used to when they were little, in a way that they would cut and make comments, so, in the middle of the sentence, you know, and I always stopped that, because I want to finish a sentence, at least a sentence before we talk about it. I don't mind talking about it, but I don't want to be **cut off** in the middle of a sentence.

This image of the children playing a rather passive role during home reading experiences was corroborated by Jerry's utterances in the student interview. When asked "What do you do when your parents(s) read to you?", Jerry replied "I fall asleep."

5.1.3 Perceptions of LOTE learning

An initial analysis of the parent interview indicated that Mrs. Hogan's perceptions regarding the teaching of LOTE at primary school were articulated from a value position that celebrated cultural and linguistic diversity. As illustrated in the following extract, Mrs. Hogan expressed unconditional support for an early entry point for LOTE learning:

I think it's good to have another language. I think that was the idea of setting up some type of programme like that. And the younger you learn it, the better you know it. I think it would be much easier to learn it in primary school than it would be to wait until high school.

However, further analysis revealed that despite the positive framework from which Mrs. Hogan viewed LOTE programmes, her perceptions regarding the teaching of Japanese revealed only limited support for this specific language:

But another language, you start from nothing. Now, is Japanese necessarily the best choice? I don't really think so, but I guess they just picked whatever the teacher could teach.

As illustrated in the following extract taken from the interview, Mrs. Hogan appeared to object to the teaching of Japanese on the basis of two arguments. First, Japanese does not represent one of the most commonly spoken languages in the world. Second, Japanese differs linguistically from English.

I was saying about Japanese, because to me, besides Japan, who speaks Japanese? And I know for Australia, Japan is right next door and it's important. But, still, we are going to have much more Australians speaking Japanese than we're ever going to need. Really. So to me, Japanese is not the first language that should be taught in primary school. And it's a whole different alphabet. It's a whole different everything. So, I find that a bit odd, really.

It is interesting to note that despite these objections to the teaching of Japanese, Mrs. Hogan does appear to link the learning of Japanese with building closer ties between Asia and Australia.

5.2 Jerry's learning and development: The unfolding of traditional and non-traditional interpersonal spaces

This section compiles data pertaining to Jerry's learning and development during the "teaching experiment". The analysis focuses on how traditional and non-traditional interpersonal spaces were revealed as Jerry's learning and development was manifested in relation to socio-structural or cultural fields and associated value positions. In the following sections, particular attention is given two types of spaces created in the school context, namely traditional and non-traditional spaces.

5.2.1 Traditional spaces related to use and understanding of language

An analysis of Jerry's use and understanding of language revealed traditional interpersonal spaces in relation to: building conceptual links across languages and imitating speech models in a LOTE language. It can be argued that from a teacher-regulated process, these spaces provided opportunities for Jerry to practice decoding linguistic messages by a framework that involved systematically looking for word meanings and similarities across languages. In addition, these spaces allowed Jerry to attempt pronunciation of second language words and expressions in a choral-like fashion, which may have alleviated the pressure which can be associated with systems of individual student response.

With respect to Jerry's pattern of building links across languages, a traditional space was revealed frequently in the formal class context during teacher-directed activities. In these conditions, Jerry's utterances were limited to responding to initiations by orally translating a pre-determined isolated word from English to French or vice versa. I structured the conceptual links between languages by using French or English and explicitly or implicitly asking students to respond in the opposite

language. For example, during “Weather code breaker” (see Appendix K, Table 7, 10/2/98), when I asked the students, “Who has an idea what “Il pleut” means?”, Jerry raised his hand and continued the initiation by responding “It’s raining.” During the “Colour code breaker activity” (see Appendix K, Table 7, 17/2/98), I held up a card which was coloured brown and on which was written the word “brun”. Jerry, along with the majority of students, pronounced the word “brun” in French. When I asked “And it’s what colour?”, Jerry, along with the majority of students translated “brun to “brown”.

With respect to the imitation of speech models in French, a traditional interpersonal space was frequently created during formal class or group work which was characterised by a teacher-directed physical arrangement. Under these learning conditions, Jerry’s utterances were embedded in a teacher-directed process that involved the pedagogical leader initiating specific linguistic structures and the students imitating these structures in chorus-like fashion. During several activities, when Sarah’s mother, the librarian or I addressed the group with a routine courtesy expression in Danish, Dutch or French, the students responded immediately by imitating these expressions in unison (see “Appendix K, Table 7, Weather code breaker” 10/2/98; “Dutch code breaker” 18/2/98 and “Danish code breaker” 11/3/98). Here, students’ imitations of single word utterances in LOTE languages were structured by pre-determined themes. For example, during the activities “Colour code breaker (see Appendix K, Table 7, 17/2/98) and “Body parts code breaker” (see Appendix K, Table 7, 25/2/98), I initiated words corresponding to colours or body parts in French, which structured the students’ choral-types responses.

5.2.2 Traditional spaces related to learning management

An analysis of Jerry’s learning management revealed traditional spaces in relation to four learning strategies. These strategies involved the use of context clues, repetition, past experiences and human resources. Teachers introduced Jerry to the use of physical strategies, such as pointing to words or drawing stories. On a conceptual level, teachers planned some questions to allow for the integration of Jerry’s prior knowledge to the subject content. Whilst these traditional spaces allowed for requests

for teacher assistance, Jerry's perception of teachers as primary possessors of knowledge limited his active problem solving.

As Jerry used context clues to support learning during the "teaching experiment", a traditional interpersonal space was created frequently in formal teacher-directed contexts. Here, the pedagogical leader generally structured Jerry's use of context clues, which was generally limited to continuations of the leader's initiations under both whole class and group conditions. During several activities, which were conducted in English, English and French or English and Dutch, Jerry's use of context clues did not involve social interaction with peers. During these activities, Jerry used words, illustrations or actions to support his learning while the pedagogical leader structured the learning situation with the use of illustrations or objects. For example, during the activity "Weather code breaker" (see Appendix K, Table 7, 10/2/98), I first pointed to various words and illustrations on the chart to direct the students' attention to the connection between the written concepts in French and the illustrations. In addition, during the activity "Dutch storytelling" (see Appendix K, Table 7, 18/2/98), upon the librarian's request, Jerry drew various story sequences as the librarian told the story first in Dutch and subsequently in English. Finally, during the activity "Jerry in Music" (see Appendix K, Table 7, 10/3/98), the Music teacher structured the use of context clues by asking the class of students to create a mental image of a ladder. Upon request, Jerry straightened his back as he associated the pitch of notes with the image of a ladder.

In class or group contexts that were teacher-directed, a traditional space was frequently revealed when requests for repetition were made by the pedagogical leader. For example, during several formal class activities involving English and either French, Dutch or Danish, Jerry, along with the other students, followed the pedagogical leader's requests to repeat various words, phrases or expressions. Many examples illustrate this highly structured use of repetition which is associated with the early stages of second language learning. During "Weather code breaker" (see Appendix K, Table 7, 10/2/98), the researcher structured the students use of repetition by asking them to repeat the weather song and the expression "Il pleut" in French. During the "Dutch code breaker" (see Appendix K, Table 7, 18/2/98) Jerry, along

with the other students in the group, repeated the routine courtesy expression “Goededag” upon the librarian’s request.

In some teacher-directed activities, Jerry and other students’ use of repetition began with repeating upon request and progressed to repeating spontaneously when the pedagogical leader initiated questions. Here, the students appeared to interpret the pedagogical leaders’ inflection at the end of LOTE words as a signal for repeating. For example, in the “Colour code breaker” (see Appendix K, Table 7, 17/2/98), I initially asked the students “Can you repeat that?” when referring to the colour “brun.” I then used the French equivalent “repetez” when asking the students to repeat various colours such as “rouge” and “noir”. After I pronounced the colours “vert, rouge, jaune, bleu, noir, etc...”, the students began to repeat these words spontaneously in French.

In addition, during the “Body parts code breaker” (see Appendix K, Table 7, 25/2/98), I initially asked the students to repeat words such as “le nez”. As the session progressed, the students spontaneously repeated the words for various parts of the body such as “le nez, la bouche, le bras and la main” following my pronunciation. Finally, during the Danish code breaker (see Appendix K, Table 7, 11/3/98), Sarah’s mother wrote a word in Danish on the storyboard before stating, “Red is “eugh”. Everybody say that.” A few minutes later, Sarah’s mother introduced certain letters of the Danish alphabet by pronouncing the sounds in Danish. Here, she shortened her request to repeat the sounds by stating: “Everybody”. Immediately, the students implied the request to repeat the sounds and did so.

With respect to Jerry’s use of past experiences to support learning, a traditional interpersonal space was revealed during formal teacher-directed class activities that were characterised by the use of both written and oral language. Under these formal class or group conditions involving the use of English and French, the pedagogical leader integrated questions or information into the lesson, that connected to Jerry’s past experience. Two formal activities illustrate how Jerry used his past experience to continue initiations using isolated nouns, which validated his awareness of the subject matter introduced by me. These teacher-directed activities illustrate how Jerry alluded to knowledge he had gained from past experiences. However, the minimal length of

Jerry's utterances did not allow for a reflection on the process used to label components of the books.

As illustrated in the following extract taken from the activity "Extension of text through learning centre" (see Appendix K, Table 7, 11/2/98), it can be argued that in turn 60, Jerry recognised the characters Asterix and Obelix due to past home literacy experiences. In turn 61, my response validated Jerry's utterances. However, a follow-up with an open-ended question may have provided an opportunity for Jerry to describe his personal experiences that were linked to his recognition of the comic book characters:

- 59. Researcher: ^ ^ ^ I'll just show you some other things. You've been doing some comic strips with Mr. O'Hara. I've got some special comics here [I show the basket of books to the group of students. I hold up the comic book entitled "Asterix en Corse".]
- 60. Jerry [He points at the front cover of one of the books, smiles and speaks in an excited tone.]: Asterix and Obelix!
- 61. Researcher: Asterix. And there's something different about them. What language are they written in?
- 62. Several students, including Jerry: French.

In addition, as illustrated in the following extract taken from "Storyreading 4" (see Appendix K, Table 7, 25/3/98), it can be argued that Jerry's identification of landscape typically observed in the Northern Hemisphere may have been linked to his family background, which was partially embedded in U.S.A. culture. In turn 142, my question directed Jerry's reflection to the different styles of dress in various countries.

- 137. Earl: Some of them dress like us.
- 138. Researcher: Some of them dress like us, and others might dress like this [points to illustration in book.] We have to remember that not everybody in Africa looks like that. Now, this looks like it might even be where? [points to illustration on the opposite page.]
- 139. Student: Africa.
- 140. Student: Asia.
- 141. Jerry: North America.
- 142. Researcher: Do we all dress like this in Canada or in North America, do you think?
- 143. Jerry and three other students: No.

Here, an open-ended follow-up question may have facilitated Jerry's desire to explain the reasoning or experiences used to develop his answers.

With respect to Jerry's use of human resources, a traditional interpersonal space was frequently created in classroom-based literacy activities. To support his learning under formal class conditions, Jerry requested assistance almost exclusively from me, rather than from his peers. An analysis of several formal activities initiated by the classroom teacher and conducted exclusively in English allowed for a description of Jerry's requests for assistance into four categories: general requests related to comprehension, specific questions related to the literacy task, procedural requests regarding learning material and requests for me to focus attention on Jerry's work.

General requests for assistance was the category observed most frequently. For example, on several occasions throughout the study, Jerry initiated comments such as: "I don't understand" (see Appendix K, Table 7, 3/3/98), "I don't get it" (see Appendix K, Table 7, 17/3/98), "I need help" (see Appendix K, Table 7, 7/4/98) and "I can't find anymore"(see Appendix K, Table 7, 7/4/98). Here, Jerry used the subject "I" to describe his limited understanding of the literacy tasks. As well, Jerry asked me to focus attention on his work by requesting: "Can you look at my answers?"(see Appendix J, Table 7, 20/3/98). Here, the use of the subject "you" which is directly followed by the verb "look" may be read as an implicit assumption that the researcher possessed the ability to correct Jerry's answers. This assumed capacity for correction accorded to the subject "you" can be contrasted to the word order used in Jerry's general requests for assistance. Here, it can be argued that in these traditional spaces, Jerry's association of the subject "I" to the verbs "don't", "need", and "can't" suggested learner passivity in problem solving.

5.2.3 Traditional spaces related to social interaction

An analysis of Jerry's social interaction revealed traditional spaces that related to utterances and bodily gestures noted in the classroom setting. Under formal class and group conditions that involved a teacher-directed physical arrangement and the use of one or two languages, the structure of the physical arrangement combined with

the use of traditional IRE dialogical patterns appeared to reinforce the restricted nature of the interaction in these zones.

During the numerous code breaker, storyreading and storytelling activities (see Appendix K, Table 7), the students followed the prescribed “habitus” for interacting at their desks or on the carpeted area. Students sat up straight at their desks or sat cross-legged on the carpet with their gaze focused on the pedagogical leader to listen and respond to initiations. This restricted pattern of interaction was also observed during numerous English- language classroom activities directed by Mr. O’Hara. For example, during numerous Choir, Spelling, Religion and Comic Strip activities (see Appendix K, Table 7), a zone of interaction was established between the students who sat at desks or on the carpet, and the classroom or choir teacher who stood at the front of the class.

5.2.4 Traditional spaces related to construction of identity

An analysis of the manner in which Jerry constructed his identity revealed traditional spaces relating to his membership in the Anglo-Celtic Christian/Catholic group. Under specific conditions in the school setting, certain of Jerry’s physical, verbal and written behaviours consolidated his inclusion in this mainstream group. However, through certain actions and utterances, Jerry also alluded to his exclusion from the mainstream Anglo-Celtic group in the school setting. Whilst Jerry spoke predominantly English in the home setting, he articulated his frustration at being excluded on a communicative level from the French cultural and linguistic group.

As Jerry routinely participated in the recitation of classroom prayers, which reinforced his inclusion in the class and school’s predominant Christian/Catholic group, a traditional interpersonal space was frequently created. In particular, during the activity “Jerry prays” (see Appendix K, Table 7, 17/3/98), upon the request of Mr. O’Hara, Jerry stood at the front of the classroom and lead the students in reciting grace after meals. This prayer was preceded and followed by the students’ tracing the sign of the cross and reciting the expression “In the name of the Father, the Son and the Holy Spirit”. While the students looked at Jerry, they collectively recited the prayer, which is transcribed as follows:

Thank you for the food you have given us,
the play with our friends
and all your gifts.

Here, the use of the objective pronoun “us” and the possessive pronoun “our” position the prayer as a collective monologue with God. It can be argued that the plurality of these pronouns reinforces the construction of Jerry’s social identity within membership of a Christian community. The daily act of thanking God for the positive aspects of one’s life can be viewed as aiming to foster the automated rituals involved with Christian rituals.

Jerry reinforced his inclusion in the anglo-celtic Catholic/Christian group later during the “teaching experiment” when he articulated his thoughts about friendship. As illustrated in the extract taken from the activity “Friends” (see Appendix K, Table 7, 17/3/98), when Mr. O’Hara requested that the students create a poem about friendship, Jerry emphasised the verbs “loving” and “caring”. These actions can be linked to key values identified at the school and Diocesan levels for defining Christian-Catholic identity:

Friends are people who love you.
They take you to their place
And they are nice to you.

Despite Jerry’s inclusion in the Anglo-Celtic Catholic/Christian school group, which was accomplished through participation in ritualised collective practices, Jerry’s adherence to the Anglo-Celtic linguistic and cultural group of the classroom community was sometimes characterised by exclusion. On a physical level, Jerry created this exclusion by voluntarily resisting the academic activities undertaken by the group. For example, early in the “teaching experiment” Jerry chose to sit at the back of the classroom reading books about dinosaurs while the other students participated in a language lesson conducted by Mr. O’Hara (see “Jerry reads books”, Appendix K, Table 7, 3/2/98). In addition, during the activity “Library code breaker” (see Appendix K, Table 7, 18/2/998), Jerry chose to take books from the shelves and read silently, rather than enter into dialogic interaction with the library monitor and other members of his group. Finally, during the activity “Shelby’s Mom broke her

leg” (see Appendix K, Table 7, 10/3/98), Jerry read a notebook rather than participating in the class discussion surrounding Shelby’s news item.

Whilst there is evidence here of behaviour which led to isolation from peers, an analysis of the activity “Extension of text through letter” (see Appendix K, Table 7, 10/2/98), illustrates the socio-affective dimensions of Jerry’s exclusion from the mainstream group. In the letter, Jerry linked himself to the classroom and the teacher, but did not mention his peers. For example, he wrote, “I have a new class room and a new teacher. His name is Mr. O”. Furthermore, during a preliminary discussion with me, Jerry suggested he had difficulty in composing a letter because he did not have a friend with whom he could brainstorm or to whom he could write. Finally, Jerry resisted the instructions to brainstorm with a partner and chose to compose his letter independently. Unable to identify a human friend, Jerry established a relationship with an imaginary correspondent called “Christopher Robinson Duke”, who was inspired by the character “Christopher Robin” from the series of books entitled “Winnie the Pooh”.

The theme of exclusion re-emerged with respect to Jerry’s adherence to the French cultural and linguistic group. During the student interview, which took place early in the “teaching experiment”, I presented a role-play scenario involving a situation where students could not understand the language spoken between a friend and the friend’s grand-mother. Jerry spontaneously initiated a personal anecdote which can be viewed as indicating his perception of possessing peripheral membership in the French cultural and linguistic group associated with his family. In response to the question “How do you feel about not understanding Antonio and his grandmother when they speak in another language?”, Jerry replied, “Well, sometimes when my Grandma speaks French, she speaks it lots to my Mom and I get really mad and I go to my room.” Here, Jerry’s use of phrasing links his mother and grand-mother to the ability to converse in the French language. The subject “I” is then associated with verbs and adjectives that convey emotions of frustration and anger about not understanding the conversation. Jerry’s act of isolating himself from family members by going to his room articulates the disharmony created by inter-generational isolation in the home setting. It also echoes Jerry’s actions of excluding

himself from classmates by choosing to read books rather than interact socially with peers.

Finally, early in the “teaching experiment”, Jerry referred to his mother, rather than himself in terms of the voice who was able to communicate in French. During “Post-interview”(see Appendix K, Table 7, 3/2/98), which involved an informal conversation with Jerry following the student interview, I shared the fact that I had a nephew named Jerry who lived in Canada and spoke only French. Jerry replied, “My Mom speaks French”. When I asked Jerry if he spoke French, he shook his head and stated, “No, only my Mum. She’s French.” Here, Jerry’s perception of exclusion from the French cultural and linguistic group is paralleled by his mother’s inclusion in the same group. It can be argued that Jerry’s exclusion appears to relate to his perceived inability to speak French. Jerry’s perception of himself as a non-French speaking individual can be related to the process of subtractive bilingualism, which began in the home when Jerry’s mother became discouraged about speaking French with other family members. However, this shift towards monolingualism was supported outside the home by several elements within the school’s cultural and socio-structural systems, such as a monolingual English learning environment and contending parent’s perceptions that conditionally supported or openly rejected the teaching of LOTE.

5.2.5 Non-traditional spaces related to use and understanding of language

An analysis of Jerry’s use and understanding of language revealed non-traditional spaces that related to reflecting on language and building links across languages. During the “teaching experiment”, these non-traditional spaces were revealed when the interaction between various inner and surrounding fields intersected. For example, under certain conditions, Jerry’s learning was linked to home or school socio-structural and cultural fields. In these instances, Jerry’s learning patterns deviated from those which were predominant in the classroom. However, it is interesting to note that Jerry reflected on language and constructed conceptual links between languages under conditions which did not involve peer social interaction.

With respect to Jerry's reflection on language, a non-traditional space was revealed during one activity involving the use of English and French. Here, the objectives of the Language and Culture Awareness Programme were consistent with Mrs. Hogan's desire to promote the expression of her children's French identity in the home. In addition, the teaching strategies used during this formal class activity focused on reading words in French, a practice which built on Jerry's previous literacy experiences. As illustrated in the following extract taken from the activity "Following extension of weather code breaker" (see Appendix K, Table 7, 10/2/98), Jerry adopted a pro-active approach to questioning that facilitated his knowledge about the purpose of linguistic accents. In turn one, Jerry asks me a question of a general nature. In turn three, Jerry extends my response by asking a more specific question related to the changing nature of accents in French. In addition, Jerry waited until the bell sounded for recess before approaching me to ask a question. Here, Jerry's timing contrasted with the normalised pattern of students asking questions only whilst the teacher circulates amongst students who work individually at their desks.

1. Jerry: "What's that for?" (points to the circumflex accent on the worksheet).
2. Researcher: It's a circumflex accent. It changes the pronunciation of the vowel (points to the "e").
3. Jerry: How does it change?
4. Researcher: Can you think of a word in English that's like "fete"?
5. Jerry: Fete.
6. Researcher: Right. Like St. Gabrielle's [school] fete.
7. Jerry: The Christmas one.
8. Researcher: That's right. Now, can you hear the difference between fete and fete?
9. Jerry: Yea.
10. Researcher: Well that's how it [the accent], changes the sound of a word.

With respect to building conceptual links between languages, a non-traditional space was revealed under conditions which involved the use of English and French, written texts and informal guidance from a pedagogical leader. Following the class activity "Rice Crispy Squares" (see Appendix K, Table 7, 8/4/98), Jerry began to self-regulate his learning through the use of questions and observations about written language. For example, while I put away my teaching materials, Jerry asked how I

wrote the Rice Crispy Square recipe in both languages. I explained that I typed out the recipe in French before translating it into English. After closely examining the two versions of the recipe, Jerry continued my response with the statement, “So, this is the French,” [pointing to the recipe on the top half of the page] “And this is the English” [pointing to the recipe on the bottom half of the page]. Before deciding to take the recipes home, Jerry once again observed the texts and concluded that many of the French and English words had similar spellings. Here, the informal and purposeful nature of the learning task appeared conducive to extending Jerry’s observations about differences between written languages. This interactive sharing of language appeared to interrupt the predominant teaching-learning pattern observed at St. Gabrielle’s School, which involved much teacher talk, student passivity and the exclusive use of English.

5.2.6 Non-traditional spaces related to learning management

An analysis of Jerry’s learning management revealed non-traditional spaces in relation to the following learning behaviours: the use of context clues, repetition and human resources. With respect to the use of context clues, Jerry began to direct his own learning and that of others in class-based shared reading experiences involving Year four and Year two partners. Under these formal group conditions, the guidance I provided about reading strategies, the age of the Year 2 partners and the repeated practice appeared to contribute to Jerry’s practice of effectively considering the needs of a younger partner when constructing meaning from texts.

Several examples of Jerry’s use of strategies to guide a Year 2 partner in the reading process can be cited. During the activity entitled “Shared reading 1 with Stan” (see Appendix K, Table 7, 24/2/98), Jerry paused reading momentarily so that his partner could observe the pictures. When Jerry resumed reading orally, he simultaneously pointed to the words. In addition, during “Shared reading 2 with Stan” (see Appendix K, Table 7, 3/3/98), Jerry again used his fingers to point to the words as he read to his partner. During “Shared reading with Emma” (see Appendix K, Table 7, 10/3/98), Jerry began to read with increased volume to his partner Emma, when she looked away from the book. At one point, Jerry paused and pointed to an illustration in the book. Emma then stated “Look at that page!” Jerry replied, “I don’t

like it either.” Emma promptly readjusted her chair to move closer to her partner and intently observed the words and illustrations as Jerry read.

With respect to the use of repetition, a non-traditional interpersonal space was revealed during a home-based group activity involving a younger aged peer and the use of French and English. In contrast to the control wielded by the pedagogical leader over Jerry’s use of repetition in formal class settings, under these informal conditions, Jerry initiated the repetition of sentences in purposeful tasks. For example, by repeating the question “What does this mean?” Jerry conveyed his confusion to Stan about various procedural elements of the CDRom programme. In addition, by repeating the statement “It went still”, Jerry conveyed procedural information about the dysfunctional nature of the computer mouse to Stan.

The effectiveness of the learning outcomes promoted in this interpersonal space became particularly evident as the boys collaborated to jointly solve problems. When Stan appeared uncertain of the procedure to follow, Jerry opted to manipulate the computer mouse, which solved the technical problem faced by the partners. As the sequence unfolded, Stan and Jerry continued to assist each other by using visual and aural cues while manipulating the French-speaking CDRom character through various landscapes on the computer screen. As illustrated in the following extract taken from the activity “Literacy and computer” (see Appendix K, Table 7, 13/3/98), as he attempted to understand the procedures of the computer game, Jerry used repetition to support learning that was embedded in purpose, action and a collaborative partnership:

72. Stan: See? You’re making him go to the next land.
73. [CDRom music and sound effects.]
74. Jerry [points to the computer screen.] Can this one do anything?
What does this mean? [He points to an image and clicks the
computer mouse several times.]
75. [The sound of a bell rings from the CDRom.]
76. Jerry: What does this mean?
77. Stan: I don’t know.
78. Jerry: This is the control. It went still.
79. Stan: What?
80. Jerry: It went still.
81. Stan: Ah, what can I do?

82. [Jerry clicks on an image and the character on the screen begins to move. He clicks again and the character begins to talk in French.]

In this informal setting, Jerry's use of resource people contrasted to the traditional structures of learning management observed in the classroom, whereby Jerry's strategies were generally limited to asking assistance from pedagogical leaders. In the formal class setting, on the few occasions that Jerry requested assistance from peers, his request was often ignored (see Appendix K, Table 7, "Jerry and the worksheets" 24/3/98 and "Jerry draws a cat" 7/4/98). However, during "Literacy and computer" (see Appendix K, Table 7, 13/3/98), Jerry initiated requests for assistance from Stan (his Year two peer partner), who immediately continued the initiation by responding with pertinent and detailed explanations.

In turn 213 of the following extract taken from a transcription of the activity "Robin Hood" (see Appendix K, Table 7, 13/3/98), as Stan explained the rules of the board game "Robin des Bois" into English, he used the subject "you" to refer to the group members as a whole. In doing so, Stan reiterated the group's common goal of learning to play the game in English. In turns 212, 215 and 217, Jerry responded to Stan's explanations through actions and utterances that extended the request for assistance; he carefully examined the board pieces, asked procedural questions and expressed personal preferences. Throughout the sequence, Stan's utterances were longer than those of Jerry's. However, as Stan shared his knowledge, the role-switching between speakers took place at a regular rhythm, which indicated active participation on the part of all group members. This active engagement of group members to achieve a common goal reflected a sense of ownership in the task:

212. [Jerry and Ellen pick up some of the game pieces and examine them].
 213. Stan: And when you land on the leaves, there are leaves. I'll show you... [He picks up a card from the pile.] And I'll ask my Mom to read them...
 214. [Jenny turns back to her reading. Ellen examines the cards. Jerry looks at Stan and listens intently.]
 215. Jerry: I don't want to lose my gold.
 216. [All members of the group laugh.]
 217. Jerry: Well, what's this?

218. Stan: And those, over there [points to the pieces], those, make you go...
219. Ellen: Well, what's this?
220. Stan: That's the place where you end, and if you get five pieces of gold there, no ten pieces of gold here, and go back here [traces pathway along board with finger], or you can keep getting more.

5.2.7 Non-traditional spaces related to social interaction

An analysis of Jerry's social interaction revealed non-traditional spaces in relation to the following behaviours: entering into zones, crossing zones, resisting the crossing of zones and maintaining interaction in established zones. A non-traditional space was occasionally revealed during the "teaching experiment" when Jerry entered into zones of interaction involving himself and peers. The establishment of Jerry's zones with peers appeared to alter with respect to three learning conditions: guidance on the part of the pedagogical leader, the formality of the learning situation and choice of learning partners and cultural tools. In the classroom setting, guidance offered by the pedagogical leader appeared effective in extending Jerry's learning through collaboration with peers in established zones of interaction. For example, during the activity "Jerry helps Terri" (see Appendix K, Table 7, 11/3/98), following my suggestion that Jerry could assist Terri, the two peers successfully entered a zone of social interaction. In addition, during the activity "Jerry and Doug work together" (see Appendix K, Table 7, 30/3/98), Jerry successfully entered a zone of social interaction with Doug, following my suggestion that the boys collaborate to complete their chosen task.

However, in an informal home-based context, Jerry was able to readily enter a zone of interaction with peers of varying ages, without guidance from a pedagogical leader. Here, the effectiveness of the learning conditions appeared to relate to Jerry's choice in manipulating variables, such as: the choice of partners, seating arrangement and cultural tools. After choosing where to sit and which CD Rom to interact with, Jerry widened his repertoire of initiations with peers in a joint quest for knowledge. While collaborating with Stan during the activity "Literacy and computer" (see Appendix K, Table 7, 13/3/98), Jerry used questions to refer to procedural knowledge, make requests for joint attention and make personal statements about his progress in the game. Furthermore, as the activity "Robin Hood" (see Appendix K, Table 7,

13/3/98) progressed, Jerry made initiations more frequently by making requests for joint attention and suggesting future procedural action for the group of peers.

With respect to crossing zones of interaction in the classroom, data indicated that under particular conditions, Jerry effectively participated in three-way conversations between himself, the pedagogical leader and peers. These have been termed triangular dialogic interactions. The settings where these interactions occurred were characterised by student-directed physical arrangements and a double-tiered process of scaffolding. Here, scaffolding involved partnerships with at least three members. The first partner provided scaffolding for a second partner. The second partner then provided scaffolding for a third partner. Whilst the second round of scaffolding generally took place almost immediately following the first round, on one occasion it also occurred several days later. These partnerships were often initiated by a pedagogical leader before being extended by peers in a variety of literacy activities that involved English and English and French. Under these conditions, it can be argued that when Jerry collaborated with peers to accomplish common goals, the interpersonal spaces interrupted the pre-dominant patterns of teaching and learning observed at St. Gabrielle's School.

For example, during multiple shared reading sessions conducted with Year 2 and Year 4 students, the process of scaffolding originated in my actions as a pedagogical leader. First, I initiated a brainstorming session with Year 4 students to identify strategies for assisting their Year 2 partners. Year 4 students provided ideas, which were printed and distributed in the form of a memo. I suggested that the Year 4 students refer to this memo during their shared reading sessions with Year 2 partners. Towards the end of the first shared reading session, Stan (Jerry's Year 2 partner), extended the scaffolding process for Jerry. This multi-tiered process emerged several days later during the first shared reading session between the Year 2 and Year 4 partners. Stan wanted to change reading partners because he felt "bored". In reaction to these concerns, I guided Stan to articulate his dissatisfaction to Jerry. Stan and I collaborated to encourage Jerry to participate more actively in the reading session. In subsequent shared reading sessions that took place over the following weeks, Jerry appeared to have taken on board many of our suggestions. He attempted to accommodate the needs of his younger aged peer and progressed towards establishing

some dialogic interaction with his partner in the reading sessions (see Appendix K, Table 7, “Shared reading 2 with Stan”, 24/2/98 and “Shared reading with Emma”, 3/3/98).

This process of multi-tiered scaffolding was observed in two other classroom-based activities. For example, during the activity “Volcano” (see Appendix K, Table 7, 11/3/98), when Terri expressed her confusion about a written task to me, I initially provided scaffolding by directing her towards Jerry as a possible resource person. As the sequence progressed, Jerry provided scaffolding for Terri by explaining some of the procedural aspects of the worksheet. In addition, during the activity entitled “Jerry and Doug work together” (see Appendix J, Table 7, 30/3/98), I initially provided scaffolding by modelling the mechanics of the French letter game. As the sequence evolved, Jerry and Doug collaborated to complete the task, by breaking it down into simple components. For several minutes, the boys repeated the following series of steps, that allowed them to function collaboratively in the zone of proximal development:

1. Jerry pointed to a specific word on the card;
2. Doug took the appropriate letter out of the box and handed it Jerry;
3. Jerry and/or Doug pronounced the name of the letter;
4. Jerry placed the letter on the card.

A non-traditional space was occasionally revealed in the classroom setting when there was resistance to crossing a zone. The resistance was observed in Jerry or his peer’s behaviour and appeared to coincide with three main factors: Jerry’s practice of isolating himself from his peers, Jerry’s inability to retain the role of expert and inconsistent scaffolding from the pedagogical leader. Jerry’s practice of isolating himself from peers in the classroom appeared to be consistent with his reading practices which were generally played out as individual events that excluded peers. These classroom reading practices were consistent with many of his early home literacy experiences that focused on listening to rather than discussing stories.

In the classroom context, Jerry’s pattern of isolating himself from peers appeared consistently during episodes in which he did not receive sustained scaffolding from a pedagogical leader. For example, during a formal shared reading

activity, despite the teacher's utilisation of a student-centred physical arrangement, Jerry appeared to resist crossing zones which would facilitate his communication with peers. Whilst Jerry momentarily succeeded in entering into a zone of social interaction with his peers as he commenced reading orally to the class, he was unable to maintain the students' interest.

The following extract taken from the activity entitled "Jerry reads to the class" (see Appendix K, Table 7, 26/3/98), illustrates how Jerry experienced difficulty when attempting to adopt the role of expert. When Mr. O'Hara requested that Jerry orally read a chapter from a novel to the class, Jerry displayed many gestures that created a boundary between himself and the text. For example, as he began to read in a low and monotone voice, Jerry immediately experienced difficulty communicating with his peers. These communication problems were illustrated in turn 2, when Paul and Michelle expressed frustration about not being able to hear Jerry. As Jerry continued to read without engaging his audience, several students giggled, chatted and physically moved about on the carpet. The dissipated atmosphere magnified when two students stood up and returned to their desks, thereby resisting the expected habitus for storyreading in the classroom. In turn 9, Mr. O'Hara commented on the students' behaviour, yet did not provide scaffolding to Jerry about how to engage his audience. Consequently, in turn 10 Jerry reinforced the zone of interaction established between himself and the book:

1. [Jerry is standing in front of the other students, who are sitting on the carpet. Jerry begins to read a chapter from a novel that is read on a weekly basis in the classroom. It is difficult to understand Jerry's words for he reads in a low, monotone voice, without pausing.]
2. Paul and Michelle [They are sitting in the front row. They both place their hands on their hips. Michelle rolls her eyes.] **SORRY?** [pronounced in unison.]
3. [Several students are not listening to Jerry.]
4. Mr. O'Hara [He is sitting at his desk, perusing a book. He looks up at the students.]: When we're ready.
5. [Jerry begins to read in a slightly louder voice, but his words are still difficult to comprehend.]
6. [Sarah and Darcy poke each other and giggle.]
7. [Sarah lies down and begins to chat with Roxanne.]
8. [Approximately 40% of the students present are chatting with their peers.]
9. Mr. O'Hara: We can hurt people's feelings if we don't listen.

10. [Jerry moves the book closer to his face.]
11. [Sarah attempts to move across the room on her elbows and knees.]
12. [Tom lies down on the floor.]
13. [Keith stands up, walks over to Mr. O'Hara and strikes up a conversation with him.]
14. [When a video is turned on in another classroom, several students stare out towards the inner corridor.]
15. [Tom and David stand up and return to their desks].
16. Mr. O'Hara: Why are you going back to your desks? Only Owen has permission.
17. [Tom sits down on the floor beside his desk.]
18. [Jerry moves the book closer to his face.]

This non-traditional space was also observed in some class-based activities characterised by a student-directed physical arrangement. During such sequences, as Jerry became engrossed in reading, he positioned the book to cover his face, thereby constructing a zone of interaction that linked him exclusively to the text and isolated him from peers. For example, during the activity "Extension of text through learning centre" (see Appendix K, Table 7, 11/2/98), Jerry chose to read a French book rather than participate in dialogic interaction that took place between other students and me. During the activity "Library code breaker" (see Appendix K, Table 7, 18/2/98), Jerry intermittently chose books from the shelves to read, rather than enter into dialogic interaction with the rest of the group. As well, during the activity "Shelby's Mom broke her leg", (see Appendix K, Table 7, 10/3/98), Jerry chose to read a notebook rather than participate in Shelby's news item, which was followed by a class discussion.

Similar interpersonal spaces were revealed under school-based learning conditions during which Jerry attempted to maintain established zones of social interaction with peers through acts of dominance. These behavioural patterns appeared to be consistent with the coercive power structures established at St. Gabrielle's School, which were characterised by traditions of student compliance. Learning within a vertical hierarchy was also characteristic of Jerry's home-based literacy practices, which were frequently structured and controlled by Mrs. Hogan. This pattern was revealed in two classroom activities which were characterised by the use of English, a student-directed physical arrangement and an absence of sustained scaffolding from a pedagogical leader.

For example, the theme of domination, in particular the concept of competition emerged during the activity “Jerry draws Knuckles” (see Appendix K, Table 7, 6/4/98), which was organised by Mr. O’Hara. When Jerry showed his drawing of the character Knuckles to Yvonne, his initial question “It’s good isn’t it?” revealed a preoccupation with being evaluated by a perceived voice of authority. Faced with Yvonne’s sarcastic reply of “No”, Jerry carried the dialogic interaction deeper into the realm of personal competition. He added, “I bet you couldn’t do any better.” Here, Jerry’s use of the adverb “better” was linked to the common school practice of evaluating students’ completed work in a spirit of competition rather than collaboration. This practice of responding to students’ writing is often conducted in the absence of self-evaluation and peer-conferencing, which aim to actively involve students in the evaluative process.

In addition, without sustained guidance from a pedagogical leader, the theme of domination emerged in the class activity “Jerry and the worksheets” (see Appendix K, Table 7, 24/3/98). During this activity, which was organised by Mr. O’Hara, Jerry initially offered the voice of expert to Linda and Roxanne by asking them questions about the order of the worksheets. However, the girls resisted collaborating with Jerry, who responded by altering his overture of collaboration. The structure of Jerry’s utterances changed to include imperatives, such as “Then put it in the right order” and “Do it!” As Jerry delivered these direct commands in a forceful manner, he aimed to dominate rather than collaborate with his peers.

5.2.8 Non-traditional spaces related to construction of identity

An analysis of Jerry’s construction of identity revealed non-traditional spaces in relation to the following behaviours: appropriating pedagogical material using a LOTE, adopting a voice as a user of LOTE and adhering to multiple group memberships. With respect to appropriating pedagogical material using a LOTE, Jerry was able to extend his use of LOTE under particular conditions during the “teaching experiment”. These conditions involved the presence of a purposeful task, positive feedback and informal social interaction with me. In the classroom, this interpersonal space allowed for the integration of LOTE into the curriculum, which interrupted

school practices and teaching strategies that were predominantly implemented through the exclusive use of English. In addition, Jerry's motivation to re-utilise the French language material in the home context was consistent with certain home literacy practices that denoted a value position of promoting diversity.

For example, in a classroom-based activity that occurred towards the end of the "teaching experiment", Jerry began to adopt an active role in transferring the use of LOTE pedagogical material from the school to the home setting. During the activity "Jerry takes the game" (see Appendix K, Table 7, 30/3/98), when I explained that I would return the word game to Jerry's mother that afternoon, Jerry offered to take it home. When I suggested the game might be too heavy, Jerry insisted on taking the game home himself. Here, Jerry's actions and utterances suggested not only a wish to return the game to its rightful owner, but also a desire to take an active role in determining the game's use. Once Jerry had placed the game into his school bag, he pronounced "I might play it [the game], with my Mom and my sister." It can be argued that as Jerry planned for this personalised use of the material, he proposed not only to consolidate his learning, but also to share his knowledge with others.

In the preceding example, Jerry's insistence on taking the game home and his intentions to share it with family members can be interpreted as a desire to establish a sense of ownership. Jerry articulated similar intentions during the activity entitled "Rice Crispie Squares" (see Appendix K, Table 7, 8/4/98), when he proposed a personalised application of the bilingual recipes. Here, once I showed the bilingual recipes to Jerry, he took one and asked for a copy for his sister, stating "I might make some [Rice Crispie Squares], with my sister." Once again, Jerry's utterances suggested his intention of transferring the pedagogical material to the home context and mobilising a family member's interest in the bilingual activity.

With respect to developing his use of LOTE, Jerry articulated his "voice" in French during certain group activities. However, Jerry's "voice" was expressed passively, through listening and reading in situations where written or oral input in French was provided. An analysis of Jerry's actions revealed a distinction between Jerry's voice in French at a particular moment and that of previous speakers who provided scaffolding for him. During diverse learning situations, this distinction

appeared to be generally determined through Jerry's actions of resisting the task proposed by the pedagogical leader, which allowed him to manipulate the information he received in French.

For example, during the activity "Literacy and computer" (see Appendix K, Table 7, 13/3/98), I suggested that the group of children work with a CD Rom that involved minimal use of French and provided English language instructions. Instead, Jerry followed Stan's suggestion to play a CD Rom game which was designed for native speakers of French and involved exclusive use of the French language. Here, Stan facilitated Jerry's linguistic comprehension of the CD Rom by translating key passages of the French. On an organisational level, Jerry appeared to use his previous knowledge of computer games when responding to instructions given by the CD Rom. In addition, during the activity "Extension of text through learning centre (see Appendix K, Table 3, 11/2/98), Jerry silently resisted participating in a group discussion about a multi-lingual poster by choosing to read the French version of the comic book "Asterix en Corse". Here, Jerry's interest in reading in isolation appeared to override his desire to verbally express his thoughts. Finally, Jerry resisted my offer to return the French game to his mother by asserting his desire to deliver the game himself (see "Jerry takes the game", Appendix K, Table 7, 30/3/98).

The preceding examples indicate that Jerry's "voice" as a user of the French language surfaced particularly in activities that focused on recognising the graphic system or understanding oral instructions in French. The preceding examples indicated that Jerry's "voice" as user of French was bound to the action of resisting my suggestions. On a social level, Jerry's resistance allowed him to alter the suggestions of others and/or to use the second language pedagogical material in an unconventional manner. On a personal level, Jerry's use of the subject "I" revealed his appreciation for his unique self and abilities. For example, when he stated to me, "No. I'll take it [the game] home. I might play it with my Mom and my sister.", Jerry asserted his desire to accept responsibility for his own learning and that of others. Jerry's willingness to decode French information and sometimes transfer it to new settings displayed a personal "voice" that utilised French pedagogically. This link between learning French and participating in language activities was consistent with

certain of the Hogan's past literacy practices, such as enrolling the children in extra-curricular French classes.

With respect to Jerry's adherence to dominant and minority groups, a non-traditional space was revealed in one activity as Jerry began to construct an identity that integrated multiple group memberships. In a home-based setting during which Jerry chose to collaborate with peers of various ages to understand a French board game, he mobilised his partner's linguistic abilities to create bridges between French and English. For example, when offered a choice of reading books published in English or French or playing a board game designed in English or French, Jerry, Stan and Ellen chose to play "Robin des bois", a board game which contained instructions written in French. As illustrated in the following extract taken from the activity "Robin Hood" (see Appendix K, Table 7, 13/3/998), Jerry asked Stan to explain the rules to his sister and himself:

- 204: [Jerry looks at the instruction sheet, which is printed in French].
- 205 [Stan begins to set up the board game "Robin des Bois"].
- 206 Ellen: You can choose anyone? [referring to the various players].
- 207 Stan: Yea. Anyone.
- 208 Jerry: Stan, can you tell us how to play? [He places the instruction sheet on the carpet].
- 209 Stan: [He picks up the instruction sheet and looks at it briefly].
Sure. You're meant to... mmh... to push the card in. [He pushes the card into the plastic mountain]. If he goes on that side [points to the side of the board], he moves [moves the plastic player], towards the enemy zone. This is the enemy zone [gestures with the plastic player]. Like that one. If it's her [Ellen], like that, she would have to try and beat him, like that. You have to push it in and the person who gets the highest numbers wins. And if you win, you get one piece of gold.
- 210 Jenny: [She has been reading the magazine "Les Debrouillards", but obviously has been listening to Stan's instructions. She looks up momentarily from her reading]: Five. Five.
- 211 Stan: Yea. Five, and you need about five pieces of gold to get past there [points to a location on the game board].
- 212 [Jerry and Ellen examine the board game and its various components].

This informal activity allowed Jerry to participate in literacy experiences with peers of differing ages and linguistic abilities in French. For example, Stan and Jenny held memberships in the Anglo-Celtic community of St. Gabrielle's School, yet were

raised in a bilingual French-English home environment. In a number of ways, these children provided modelling for Jerry to harmoniously express his adherence to two different groups: the dominant Anglo-Celtic group at school and the minority French linguistic and cultural group. For example, six-year old Stan initially appeared to translate the game instructions from French to English by referring to the written guide sheet. He then proceeded to translate mentally as he explained the instructions to Jerry and Ellen in English without referring to the guide sheet. When Stan met linguistic challenges, such as reading directions from the French draw cards, he brought the cards over to me and asked for explanations in English. In addition, Jenny, as she spontaneously read a French magazine and simultaneously corrected her brother (Stan) in English, provided modelling for Jerry to participate successfully in bilingual learning contexts.

In contrast, in the classroom context, Jerry appeared to adhere to memberships in multiple groups under conditions which were generally limited to interaction between himself and me. For example, during the activities “Rice crispie Ssquares (see Appendix K, Table 7, 8/4/98), and “Jerry takes the game (see Appendix K, Table 7, 30/3/98), Jerry expressed his desire to extend the French language activities undertaken in the classroom setting into the family arena. Jerry’s question “Can I take one for my sister? implied that he wished to mobilise his sister’s interest by sharing the bilingual recipe. This sharing session may not have involved the use of oral French. However, Jerry’s proposal to utilise the material in the home setting provided an interpersonal space in which he could express his adherence to both the mainstream Anglo-Celtic group and minority French group. Revealed under specific conditions of the “teaching experiment”, this intersection between the surrounding fields of home and school was consistent with a non-traditional “habitus” of being in the classroom. Rather than waiting passively for instructions from me, Jerry resisted my scaffolding and displayed an initiative that would promote linguistic diversity in the home setting.

However, Jerry did effectively combine his home-based identity as partly French with his school-based anglo-celtic identity in one classroom-based activity which involved peer interaction. During the activity “Jerry and Doug work together” (see Appendix K, Table 7, 30/3/98), Jerry and Doug succeeded in completing a

French language task through division of labour and co-operation. As the boys completed the task, Jerry stated: "We're done". Here, the use of the subject "we" indicated a sense of inclusion, which referred to the boys' successful partnership. Furthermore, because this activity necessitated peer co-operation and the use of both French and English, it also provided a unique opportunity for Jerry to harmoniously establish memberships in the predominantly Anglo-Celtic classroom community and the French linguistic and cultural group identified at home. Jerry's sharing of the French game with his friend Doug and their motivation to understand the bilingual element of the game reflected a group learning situation which reinforced the value position of promoting diversity.

Chapter 6

PRESENTATION OF RESULTS

CASE STUDY 3: TOM POLKOWSKI

6.1 Tom Polkowski's Family

6.1.1 Socio-cultural and religious background

Tom's mother was born and raised in England before migrating to Australia when she was approximately 20 years old. Tom's father was born in Germany and migrated to Australia as a young child. The Polkowskis met in Australia and settled in Outback City in the early 1970s. Their first child, Tammy, was born in Outback City at the end of the 1970s. After completing her secondary schooling in Outback City, Tammy relocated to coastal Queensland to commence tertiary study in 1996. Tom, who was born in Outback City in 1989, attended a pre-school programme at an independent Christian school. Tom began his studies at St. Gabrielle's School in Year One. During the "teaching experiment", Tom turned nine years old. He represented one of the 247 students at St. Gabrielle's School who were identified as being of Catholic religion.

6.1.2 Literacy practices

With respect to the Polkowski's past and present literacy practices, a predominant value position of "Anglo-Celtic identity" emerged in the data from the parent questionnaire, the parent interview and informal conversations. Despite the fact that Polish, German and English were spoken at home, upon migrating to Australia as a young child, Mr. Polkowski rapidly experienced the process of subtractive bilingualism. The impact of a monolingual school environment was felt as Mr. Polkowski began his formal schooling in Australia and received the majority of his education in English. In addition, it can be argued that the Polkowski family's use of English in the home related to the value position held by Mr. Polkowski's parents, that equated accessing English with obtaining suitable employment. Tom's mother stressed the fact that her in-laws perceived using English competently as vital for accessing the trades and services industry in Australia.

This value position of “Anglo-Celtic identity” was also reinforced by the monolingual practices used by Tom’s mother. At home, as a child in England, Tom’s mother used English. She also received the majority of her education in English. In Australia, Tom’s mother had previously been employed only in monolingual English working environments. More recently, in Outback City, the Polkowski’s language practices were generally characterised by English monolingualism. At the commencement of the “teaching experiment”, data from the parent questionnaire indicated that the Polkowski family spoke only English at home. In addition, Tom’s mother indicated that Polish was used on rare occasions outside the home by Tom’s father. These exchanges were routine courtesy expressions with friends of Polish descent whilst the other family members conversed in English.

Data from the parent interview indicated that the Polkowski’s daily home-based shared reading experiences were conducted exclusively in English. In particular, Mrs. Polkowski focused on three practices that she deemed important for improving her children’s reading: modelling, establishing a daily routine and persistently attempting to engage the children in reading. As illustrated in the following extract, Mrs. Polkowski described Tammy’s compliance with these patterns and the initial resistance and later compliance encountered when reading with Tom:

Sometimes they take to it like a duck to water, but other times you have to actually really work quite hard at it and push ’em. With this one, certainly. [She points to Tom, who is playing a game on the carpet.] Tom’s sister was quite happy to sit and read a book, but some need more encouragement. Yeah, I think you really have to keep at them.

Mrs. Polkowski’s description of her home reading practices with Tom indicated a pattern which began with Tom’s resistance and generally ended in compliance. Initially, it appeared that Mrs. Polkowski dominated the partnership by making Tom read to her. Mrs. Polkowski appeared to attribute the resistance to inattention to the reading task. As a result, she employed routine strategies such as “keeping at him” and “checking on him”. Tom appeared to comply with his mother’s wishes by reading the pre-selected passages. For example, when Tom was asked “How do your parents help you to learn to read?”, he stated that they “actually watch

over you, so they know that you're actually reading and not just skipping all the pages."

Although Tom could now read fluently, Mrs. Polkowski still exerted control by choosing the books to read and verifying that the reading was done. In the following extract, the allusion to verification associates the reading process with being evaluated by the official voice of authority and based on a hierarchical form of leadership:

I was checking on him actually, to make sure that he was reading the book that I asked him. When he said he was finished, I'd ask what was it all about? And before that, I had to get him to read to me.

Reading appears to be used as an activity within which to discipline and regulate Tom's behaviour.

6.1.3 Perceptions of LOTE learning

Data gathered during the parent interview indicated that Mrs. Polkowski's perceptions regarding the rationale for teaching LOTE at primary school reflected the value positions "justice of opportunity" and "Anglo-Celtic identity". According to Mrs. Polkowski, the teaching of such programmes at the primary level was established "possibly to make children from different ethnic backgrounds feel more comfortable. To give them a bit of an advantage instead of a disadvantage." On one level, social justice issues, such as giving targeted groups of children a "fair go" in the classroom were present in Mrs. Polkowski's utterances. However, it can be argued that the perception of LOTE programmes as being designed solely to assist children from diverse cultural and linguistic backgrounds, expresses a limited understanding of the benefits of teaching LOTE. References to the enrichment created through the learning of LOTE for all children is absent. Furthermore, Mrs. Polkowski's use of the subject "them" and the adjective "different" in relation to children from diverse linguistic and cultural backgrounds implies a distinction between students from LOTE backgrounds and those who typify the implicit "Anglo-Celtic" Australian national identity.

A complex set of contending values emerged in relation to Mrs. Polkowski's perceptions regarding which languages should be taught at primary school. As illustrated in the following extract taken from the parent interview, Mrs. Polkowski appears to be supportive of the teaching of European languages in the Australian education system and opposes the teaching of Japanese:

I mean there are so many beautiful languages that you can learn in Europe. You know, I mean, French, German, Italian, and when you consider all the migrants in Australia, probably I'd go the European languages rather than Japanese. I know that Japanese is supposed to be the language of the future with the way the world's moving, but I can't say I'm very enthusiastic.

Here, it is interesting to note Mrs. Polkowski's rejection of the teaching of Japanese appears to override her recognition of the economic advantages of learning Japanese in the Australian context. Her comment regarding the language of the future and the way the world is moving, imply that Japanese economic influence needs to be considered in the choice of a particular LOTE.

6.2 Tom's learning and development: The unfolding of traditional and non-traditional spaces

This section discusses data pertaining to Tom's learning and development during the "teaching experiment". The analysis focuses on how traditional and non-traditional interpersonal spaces were constructed within which Tom's learning was facilitated. Particular attention is accorded to examining the educational effectiveness of these interpersonal spaces, which are embedded in contending and related value positions within the community organisation of culture.

6.2.1 Traditional spaces related to use and understanding of language

An analysis of Tom's use and understanding of language revealed traditional spaces in relation to two behaviours: building conceptual links across languages and imitating speech models in a LOTE language. It can be argued that within a teacher-regulated process, these spaces provided opportunities for Tom to practice decoding

linguistic messages by searching for word meanings and similarities between languages. In addition, these spaces allowed Tom to pronounce LOTE words and expressions in a choral-like fashion, which may have alleviated the pressure sometimes associated with individual patterns of student response. With respect to Tom's pattern of building links across languages, a traditional space was revealed in formal class settings involving the use of two languages and a teacher-directed physical arrangement. Here, I generally structured the nature of the conceptual links by using French or English and explicitly or implicitly asking students to respond in the other language. For example, at the beginning of the "teaching experiment", Tom's translation of single words in the formal class setting was noted in three activities. In "Storyreading 2" (see Appendix K, Table 8, 17/2/98), when I asked how to say "blue" in French, Tom, along with the majority of the students responded "bleu.". In "Colour code breaker" (see Appendix K, Table 8, 17/2/98), when I asked for the equivalent of the colour "brun" in English, Tom, along with the majority of the class responded "brown". In "Revision of colours" (see Appendix K, Table 8, 25/2/98), when I asked for equivalent of red in French, Tom, along with the majority of the class responded "rouge".

With respect to imitating speech models in LOTE languages, a traditional space was revealed under learning conditions involving the use of at least two languages and a teacher-directed physical arrangement. Here, Tom's imitations of speech models in Danish, Dutch, French or Italian involved the pedagogical leader initiating specific linguistic forms that the students imitated in chorus-like fashion. The control exerted by the pedagogical leader in determining the nature of the imitations was observed in numerous formal class and group settings. For example, during several activities, when the pedagogical leader addressed the group with a routine courtesy expression in Danish, Dutch or French, the students responded immediately by imitating these expressions in unison (see Appendix K, Table 8, "Weather code breaker, 10/2/98; Dutch code breaker, 18/2/98 and Danish code breaker, 11/3/98). The students' imitations of single word utterances in LOTE languages were also directed by the themes introduced by the pedagogical leader. For example, during the activities "Colour code breaker" (see Appendix K, Table 8, 17/2/98), and "Body parts code breaker" (see Appendix K, Table 8, 25/2/98), I

initiated French words for colours or body parts, before the students responded in unison.

6.2.2 Traditional spaces related to learning management

An analysis of Tom's learning management revealed traditional spaces in relation to two learning behaviours: the use of repetition and the use of human resources. With respect to Tom's use of repetition, in class or group contexts that possessed a teacher-directed physical arrangement, a traditional space was revealed in a number of activities that involved English and a LOTE language. Here, Tom's use of repetition was generally structured by the pedagogical leader and restricted to continuations of initiations. During several formal class activities which used English and either French, Dutch or Danish, Tom, along with the other students, followed the pedagogical leader's requests to repeat various words or phrases. It can be argued that these spaces provided experiences that allowed Tom to support his learning using both human and physical resources. Tom was introduced to several learning strategies, such as using repetition for practising LOTE pronunciation and connecting knowledge gained from past experiences to new information. Whilst Tom supported his learning by actively seeking assistance, his requests were limited to the perceived voice of authority.

Many examples illustrate a highly structured use of repetition which is associated with the early stages of LOTE learning. During the "Dutch code breaker" (see Appendix K, Table 8, 18/2/98) Tom, along with the other students in the group, repeated the routine courtesy expression "Goededag" following the librarian's request. In addition, during the "Weather code breaker" (see Appendix K, Table 8, 10/2/98), I structured the students use of repetition by asking them to repeat the weather song "Il pleut, il mouille" and the expression "Il pleut" in French. In particular, the following extract taken from "Colour code breaker" (see Appendix K, Table 8, 7/2/98), illustrates how I used repetition in conjunction with a traditional IRE format to encourage the students to pronounce LOTE words in a choral-like manner:

34. Researcher: Great. I'm still looking for good manners.
35. [Several students put their hands on their heads].

36. Researcher: Excellent. [shows a cards on which is written the word "noir"]. Excellent. Excellent, boys in the back. Noir. Repetez
37. Researcher and students: Noir.
38. A Student: Black.
39. Researcher: Noir. Black. Great. [shows the next card on which is written the word "vert"].

It is interesting to note that in turns 34 to 36, my use of the traditional IRE format in conjunction with LOTE learning also appeared to influence the students' bodily gestures.

In some teacher-directed activities, following the pedagogical leader's initiations, Tom and other students repeated words upon request and progressed to spontaneously repeating specific words in LOTE. For example, when the pedagogical leaders made inflections at the end of LOTE words, the students appeared to interpret these cues as a signal to repeat. For example, in the "Colour code breaker" (see Appendix K, Table 8, 17/2/98), I initially asked the students "Can you repeat that?" when referring to the colour "brun." I then used the French equivalent "repetez" when asking the students to repeat various colours such as "rouge" and "noir". After I pronounced several words depicting the colours in French, the students began to repeat these words spontaneously.

In addition, during the "Body parts code breaker" (see Appendix K, Table 8, 25/2/98), I initially asked the students to repeat words such as "le nez". As the session progressed, the students spontaneously repeated the words for various parts of the body such as "le nez, la bouche, le bras and la main" following my pronunciation. Finally, during the Danish code breaker (see Appendix K, Table 8, 10/3/98), Sarah's mother wrote a word in Danish on the storyboard before stating, "Red is "eugh". Everybody say that." A few minutes later, Sarah's mother introduced certain letters of the Danish alphabet by pronouncing the sounds in Danish. Here, she shortened her request to repeat the sounds by stating: "Everybody". Immediately, the students responded with the same sound.

When Tom used his past experiences to support learning, a traditional space was revealed during formal class activities that were characterised by a teacher-

directed physical arrangement. In these formal situations involving the use of French and English, I integrated pedagogical material into the lesson which Tom was able to associate with past experiences. In two formal activities, Tom's utterances were limited to continuing my initiations and validating his awareness of the subject matter. Here, the length of Tom's utterances were minimal. In addition, Tom did not use the subject "I" when responding. In this sense, it can be argued that Tom made only implicit references to his past experiences. As illustrated in the following extract taken from the activity "Weather code breaker" (see Appendix K, Table 8, 10/2/98), when the students were asked to name the country in which I was born, Tom correctly identified Canada. In turn 7, I evaluated Tom's response without referring to the process used to find the answer. However, my repetition of Tom's response allowed me to direct the discussion towards the official languages spoken in Canada:

5. Researcher: That's right. Movement. Does anybody know what country I was born in?
6. Tom: Canada.
7. Researcher: That's right. Canada. And in Canada, we speak two official languages. Does anybody know which languages?
8. Lynne: French and English.
9. Researcher: That's right. French and English. So, we're going to learn a few expressions in French today.

Here it is interesting to note that because I had not presented myself as a Canadian to the students, Tom's answer in turn 6 appeared to be linked to his previous contacts with me. These contacts ranged from 1995 to 1998, prior to the commencement of the "teaching experiment", when Tom and I became acquainted via informal and formal educational activities in Outback City.

In addition, as illustrated in an extract from the activity "Extension of text through learning centre", (see Appendix K, Table 8, 11/2/98), Tom appeared to use his past experience to support other learning. In turn 172, he recognised the character Asterix on the comic book "Asterix en Corse" that was presented for viewing:

169. [Researcher picks up the comic book Asterix and shows the group].
170. Tom: Oh, that looks like a Ripvan Winkle.
171. Researcher: Does anybody know this one?
172. Paul: Asterix [pronounced in English].

173. Researcher: Asterix.[pronounced in French] Have a look at that.
[Students begin to look at the various books]. And Samantha brought in her Italian book and I've got some dinosaur books.

On one level, it can be argued that Tom's initiation of the name "Asterix" may have been linked to his decoding of the book's title, which was printed in French. However, during the activity "Informal conversation" (see Appendix K, Table 8, 25/2/98), Tom told me that he had read several comics in the Asterix series (in English), at the Outback City Library. Thus, Tom's recognition of Asterix may also be related to past literacy experiences in informal settings. Whilst I did not elaborate upon Tom's personal experiences, my repetition of Tom's answer provided a link to the following activity. After translating Tom's pronunciation of the name "Asterix" into French, I suggested that the students browse through the French version of the comic book.

With respect to Tom's use of human resources, in the formal classroom setting, a traditional space was revealed when Tom's choice of resource persons was limited to the pedagogical leader. Here, Tom's initiations involved questions or statements related to requesting assistance or supplementary information. In several formal activities involving teacher-directed physical arrangements and one or two languages, Tom made initiations to request supplementary linguistic information in a manner which positioned the pedagogical leader as the primary possessor of knowledge. For example, in the activity "Tom works on the comic strip" (see Appendix K, Table 8, 10/3/98), Tom made the statement "It doesn't make sense". Here, Tom's indirect request for assistance from the classroom teacher was met with explanations about the worksheet question. In addition, in the activity "Tom and the French find a word" (see Appendix K, Table 8, 30/3/98), Tom indirectly requested assistance in the form of a statement. He turned to me as I completed my conversation with another student and announced "I give up on raisin." Finally, in the activity "Speech Choir 1" (see Appendix K, Table 8, 3/3/98), Miss Packin (the conductor of the Year 4/5 speech choir), explained to a class of Year 4/5 students that two copies of the poem "Africa" needed to be kept for language practice: one at school and one at home. Tom raised his hand and asked "What happens if one of the poems has a white bit on it?" Miss Packin replied "Just fill in the missing words. Yea, the photocopy didn't come out right. Good observation."

However, in two formal class activities involving the use of French and English, the traditional spaces were slightly different from those previously discussed. Whilst Tom still requested assistance exclusively from a pedagogical leader, the types of statements and questions he employed revealed an attempt to restructure conditions of the lesson. For example, while I read the story in the activity “Storyreading 1” (see Appendix K, Table 8, 10/2/98), Tom commented “I can’t see.”, before asking “Can you move the book?” Here, as I reacted to the request, my actions allowed Tom to see better. In addition, during the activity “Body parts code breaker” (see Appendix K, Table 8, 25/2/98), when Tom asked “Can we do it really fast?”, his request allowed me to adapt the speed to the students’ capabilities.

Under group conditions involving a student-directed physical arrangement, a traditional space was still revealed as Tom consistently approached me to support his learning. However, under these conditions, Tom drew knowledge from other informed contacts and directed the focus of the learning situation. For example, in the activity “Tom and the pencil sharpener” (see Appendix K, Table 8, 11/2/98), Tom approached me and asked me to observe his miniature globe. As I responded to the initiation, “Have a look for Canada, Mrs. Potvin”, I extended Tom’s learning by spontaneously pointing out both Canada and the United States and commenting on the geographical distance between Canada and Australia. In addition, following a performance which took place during the activity “Arts Council Performance” (see Appendix K, Table 8, 29/3/98), Tom approached me and asked “What did the land look like in their country?” Here, I responded to Tom’s question about geographical differences by asking him what type of climate was found in the African country. Tom’s learning was then extended when we described some similarities between the African landscape and that of Outback City.

6.2.3 Traditional spaces related to social interaction

An analysis of Tom’s social interaction revealed traditional spaces relating to utterances and bodily gestures observed in the classroom. These behaviours were linked to Tom’s practice of entering into zones of social interaction involving dialogue between himself and the pedagogical leader. Under formal class and group conditions that involved a teacher-directed physical arrangement and the use of

English, or English and a LOTE, the physical arrangement combined with the use of traditional IRE patterns appeared to generally reinforce the restricted nature of the interaction in these zones. This type of interaction was consistent with that generally observed in the classroom and school.

When students followed the prescribed “habitus” for interacting at their desks or on the carpeted area, Tom’s utterances were generally limited to continuing initiations of the perceived voice of authority (the classroom teacher, researcher, speech choir conductor, Sarah’s mother, or the librarian). During these formal activities, zones of interaction were established between students and the pedagogical leader. For example, during the numerous Code breaker, Storyreading, Storytelling and Extension of text activities (see Appendix K, Table 8), Tom, along with the other students generally sat on the carpet, listened to the pedagogical leader’s explanations and responded to initiations. This pattern was also observed in several formal, class activities conducted in English, such as “Tom in Religion 1” (see Appendix K, Table 8, 3/3/98), “Speech choir 1” (see Appendix K, Table 8, 3/3/98), “Speech choir 2” (see Appendix K, Table 8, 24/3/98) and “Tom in Religion 4” (see Appendix K, Table 8, 8/4/98).

6.2.4 Traditional spaces related to construction of identity

An analysis of the manner in which Tom constructed his identity during the “teaching experiment” revealed traditional spaces relating to his membership in the Anglo-Celtic Christian/Catholic group. Under specific conditions in the school setting, Tom’s inclusion in this mainstream group was consolidated by certain ritualised physical and verbal behaviours. As Tom regularly recited classroom prayers, which consolidated his inclusion in the mainstream group, a traditional space was created. During the activity “Tom prays” (see Appendix K, Table 8, 18/3/98), Tom complied with Mr. O’ Hara’s request to lead the class prayer, which marked the end of the school day. When Tom stood at the front of the classroom, the students immediately traced the sign of the cross and recited the expression “In the name of the Father, the Son and the Holy Spirit”. The students repeated these gestures and words at the end of the prayer. As the students held their gaze towards Tom, they collectively recited the prayer, which is transcribed as follows:

Dear God,

Thank you for all our happy times at school today.
 Bless our families and our friends,
 And keep them in your care.
 Make our homes a happy place,
 Because you're always there.

Here, the daily act of thanking God for “happy times” can be viewed as one of the automated rituals equated with practising Christianity. The notion of creating practising Christians is also emphasised by the use of the possessive pronoun “our”, which positions the prayer as a collective monologue with God. In particular, the use of the plural form of the possessive pronoun can be interpreted as reinforcing the construction of Tom’s identity within a social framework as a member of a Christian community. In addition, the use of the verbs “bless, keep and make” identify God as the principal participant in the prayer. This portrayal of God as “doing” or “acting upon humans in an omnipotent manner” is consistent with the value “justice of divine and human intervention”, espoused at the Diocesan level.

At the school level, Tom’s inclusion in the Anglo-Celtic Catholic/Christian group was reinforced by his participation in the Year 4 First Eucharist and Confirmation programme, which commenced in Term 1 of the 1998 school year. The course involved meetings, workshops and classes, which were organised by St. Gabrielle’s School and the local Catholic Church. The various components of the programme were taken out of school hours by: the school’s religious co-ordinator, teachers and the parish priest. Children’s participation in such liturgical programmes was strongly supported and publicised in the community, as illustrated by the following extract taken from an edition of St. Gabrielle’s School Newsletter (5th of March, 1998):

Congratulations to all our parents who have enrolled their children in this year’s Confirmation and Eucharist Programme. Over forty of our students are preparing for these Sacraments. It was great to see so many familiar faces at the Welcome Liturgy last night. We ask that you support these children through your prayers as they take a further step in their Faith Journey.

As the school year progressed, the programme culminated in small groups of students (including Tom), receiving the sacraments of Confirmation and First Eucharist on consecutive Sundays. As illustrated in an extract taken from an edition of St. Gabrielle School's Newsletter (21/5/98), the school's religious co-ordinator acknowledged the children's reception of these sacraments and requested that the school community remember these families through prayer. "Please remember these students and their families in your prayers as they take a further step in their Faith Journey."

In particular, Tom appeared to consistently articulate his identification with the mainstream group as he reinforced relationships between himself and significant others, who were members of the monolingual Anglo-Celtic group, in particular, his sister, his mother and his teacher, Mr. O'Hara. For example, early in the study, during the activity "Extension of text through letters" (see Appendix K, Table 8, 16/2/98), Tom chose to write to his sister, who lived in Cairns. The opening statement, which read "Dear Tanya, I miss you," connected Tom directly to a member of his immediate family. The subsequent sentences with which Tom described his imaginary trip to Disneyland to his sister evoked the subject "I" four times, but were absent of references to peers. The use of "I" marks the explicit adoption of a personal "voice" and provides prima face evidence of one's sense of identity.

This focus on the subject "I" in association with a significant other who held membership in the "Anglo-Celtic" group was also observed in the writing activity entitled "My best celebration ever" (see Appendix K, Table 8, 24/3/98). Here Tom used the subject "I" four times and made a direct reference to his mother while describing his birthday party. Via the postscript, which read "P.S. Your [sic] my very favourite teacher. Thanks for teaching me Mr. Frank O'Hara", Tom linked himself directly to the classroom teacher, yet did not mention peers. Tom also demonstrated an identification with his classroom teacher by putting his arm around Mr. O'Hara and staying after the lunch bell had sounded to help in the classroom (see Tom and the classroom teacher, 24/3/98 and Tom helps in the classroom, 4/4/98, Table 8, Appendix K). Finally, in the activity "Tom's Show and Tell 1" (see Appendix K, Table 8, 24/2/98), Tom associated himself directly with his mother as he discussed the watch that she bought for him in Cairns. Thus, it can be argued that Tom's

identification with the Anglo-Celtic group of which his family held membership was reinforced by relationships with adults in both the home and school setting.

However, under particular conditions, Tom's inclusion in the mainstream Anglo-Celtic group in the school appeared to coincide with his exclusion from membership in linguistic or cultural minority groups. For example, during the student interview, when he was asked "Do you know anyone who speaks a language other than English?", Tom did not identify himself or members of his family as being associated with a LOTE. Tom mentioned LOTE speakers who were non-family members, such as his mother's friend, who came from Bosnia and spoke another language with her son. In addition, when Tom was presented with a role-play scenario involving a situation where he could not understand the language spoken between a friend and the friend's grand-mother, he expressed simultaneous feelings of fear and embarrassment. When questioned about why he would feel this way, Tom's comments suggest that his fear of not understanding the language had transferred to objects unrelated to the linguistic problem. For example, Tom's fear focused on being in someone else's house, in particular, about the possibility of the dog biting him. Tom's feelings can obviously be linked to the common fears that children face when encountering new experiences. However, it can be argued that in this context, the fear and embarrassment are linked to passive states of being, which limited Tom's communication with his interlocutors. In this sense, Tom appeared to be silently struggling with his emotions, rather than using resources which may have helped him participate in the conversation.

6.2.5 Non-traditional spaces related to use and understanding of language

An analysis of Tom's use and understanding of language revealed non-traditional spaces within which the following behaviours were observed: reflecting on language, imitating LOTE expressions and initiating LOTE expressions. During the "teaching experiment", the construction of these non-traditional spaces involved written or oral stimulation that provided a catalyst for Tom's questions or statements. For example, the pedagogical leaders used written texts, such as songs, poems or words on charts to support Tom's recognition of designated words or sentences. Under conditions that provided personalised scaffolding to extend Tom's use and

understanding of language, these non-traditional spaces intersected with the normalised literacy practices observed in the formal school setting and in Tom's home. This process is illustrated and elaborated below.

With respect to Tom's reflection on language, a non-traditional space was revealed in formal class and group settings characterised by the use of English and a LOTE language. Here, Tom initiated interaction with the pedagogical leader by asking questions about the composition of words in different languages. For example, during the group activity "Extension of text through learning centre" (see Appendix K, Table 8, 11/2/98), in reference to a multi-lingual poster, Tom asked me "Are you sure it's the right way to spell it in Chinese?" Although Tom mistook the Japanese word "Konichiwa" for a Chinese word, he recognised that the writing was associated with an Asian language, thus displaying a basic awareness of linguistic diversity.

This awareness of the existence of linguistic diversity was echoed in the formal class activity "Storyreading 3" (see Appendix K, Table 8, 11/3/98). As illustrated in the following extract, in turn 54, Tom displayed an awareness about the possibility of books being published in LOTE languages:

- 54. Tom: Are they [the series of books] all in English?
- 55. Researcher: Yes, they're [the series of books], all in English. They're all written originally in English. For some reason, this one was translated into French and someone bought it for us in Canada. And I translated it back to English for you.

Tom's question provided a catalyst for my response in turn 55, which introduced the topic of texts being written in one language, then being translated into another language.

Later in the "teaching experiment" during "Danish code breaker" (see Appendix K, Table 8, 11/3/98), when Sarah's mother explained how to pronounce some of the letters in the Danish alphabet, Tom asked "Instead of W, is it B?". Here, Tom reflected on specific letters to understand linguistic differences between Danish and English. In response to the question, Sarah's mother reinforced Tom's quest for knowledge by explaining that the letters "B and W" were examples of the many differences between sounds in the Danish and English alphabets.

With respect to imitating speech models in a LOTE language, in one group activity, Tom's imitations took on a personal nature. He spontaneously repeated the routine courtesy expression "ciao" in Italian. I first pointed to the written word and asked the group if anyone was familiar with the expression "ciao" in Italian. Sarah then examined the multi-lingual poster before pronouncing the word "ciao". As Tom imitated Sarah's pronunciation, he appeared to shift towards self-regulating some aspects of his learning. Rather than repeating upon the researcher's request, after re-reading the word on the chart, Tom chose freely to imitate the word approximately one minute after the researcher's initial utterance.

With respect to initiating LOTE expressions, Tom used expressions in French on two occasions. These two contrasting learning situations contained three common conditions: the use of written texts, similar chronological dates and my presence. The written texts appeared to create a catalyst for Tom to comment orally. The similar chronological dates of the activities, (towards the end of Term one), may also have indicated an evolving learning environment which provided students with regular exposure to linguistic diversity in the formal setting. The French initiations were also made in my presence; my role was one of a teacher who routinely and spontaneously used French with the students.

My feedback during group activities appeared to provide encouragement and support for Tom to continue his initiations in French. As illustrated in the following extract taken from the group activity "Tom reads with Mary and Cathy" (see Appendix K, Table 8, 3/4/98), I encouraged Tom to continue his attempts to read in French:

1. [Tom reads a French story book with 4 year old Mary and 9 year old Cathy].
2. [After several minutes of shared reading, Mary and Cathy wander off to search for another book].
3. Tom [He continues to read the French storybook independently. He reviews several pages he has previously read with his partners. He attempts to pronounce sentences such as "Maman, maman! C'est Petit Ours Brun qui appelle..." (Lebrun, C. (1993). Bayard Editions, p.1)]

4. Researcher:[I hear Tom's attempts to pronounce the French sentences and look towards him.]
5. Tom [He turns towards me]: I can read some of it in French.
6. Researcher: That's great Tom. Let's see [I physically position myself closer to Tom on the bench, to view the written text]
7. Tom [He turns the page and attempts to pronounce the following sentence]. "Bonjour, mon petit ours."(Lebrun, C. (1993). Bayard Editions, p.2) [He then states]: Easy peezy. Here, listen to this.
8. Researcher: Bonjour, you already know that word don't you?
9. Tom: Yea, it's easy. [He continues his attempts to read the second page in French].

Here, I facilitated Tom's learning by providing input in the form of a text published in French. I also provided feedback in the form of oral and physical language, that encouraged Tom to continue his pro-active search for knowledge in French.

In addition, while I read a story in English to the class during the activity "Storyreading 4", (see Appendix K, Table 8, 25/3/98), Tom spontaneously initiated the French expression "Oh la la". Tom's utterances represented an appropriate response to the story event, and I continued to read directly from the text, without commenting. This absence of feedback in the formal class setting appears connected to the pre-determined objectives. Here, my concentration on reading the story, which was also related to time constraints, contrasted with the personalised attention which allowed me to extend Tom's learning under less formal group conditions.

6.2.6 Non-traditional spaces related to learning management

With regard to learning management in non-traditional spaces, Tom began to regulate his own learning and that of others by widening his repertoire of resource people and spontaneously using context clues and repetition in group settings. Particularly in shared reading with other students involving the use of English, or English and French, Tom began to support both his own and his partner's reading comprehension by using context clues in conjunction with utterances that made references to a common goal.

Tom's increased use of context clues as a learning strategy took place in two types of shared reading sessions: those with Year 2 partners and those with Year 4 partners. Several weeks after the commencement of the "teaching experiment", Tom's verbal language and gestures involved responding to the social interaction surrounding the reading. The following interaction occurred with Carl (Shared reading 1 with Carl, 10/3/98, Table 8, Appendix K):

1. Carl [He points to the illustration of a horse.]: I like that one.
2. Tom: Look at this one. [He points to another illustration of a horse.]
3. Carl [He points to an illustration of a saddle.]: My Grandma has those ones.
4. Tom: I'll tell you which ones I like. [He begins to leaf through the pages of the book.]

Both partners appeared to use the illustrations as a catalyst for oral discussion. In turn 2, Tom took on the scaffolding role of the adult by pointing to illustrations and directing Carl's attention. In turn 3, this enabled Carl to make connections between the book and his personal experience with horses.

The following week, while reading with Carl, Tom began to use context clues, such as pointing to an illustration while simultaneously seeking joint attention through utterances. As illustrated in the following extract from the activity "Shared reading 2 with Carl" (see Appendix K, Table 8, 17/3/98), Tom's use of context clues briefly promoted discussion about the contents of the book:

3. Tom [He points to a picture in the book.]: See, that's a Tyrannosaurus Rex.
4. Carl: I can draw a Tyrannosaurus Rex.
5. Tom: Look at that thing. [He points to a picture in the book.] A Tyrannosaurus. [He turns the pages and looks at the pictures with Carl.]
6. Carl: Tyrannosaurus.
7. Tom [He continues to turn the pages. Both partners point consecutively to several pictures. Tom closes the book.]: Go find another book.

However, as Tom directed Carl to change books, he terminated the discussion and returned to the individual activity of colouring in a St. Patrick's Day worksheet.

The evolution observed in the shared reading sessions with Year 4 partners was similar to that observed in sessions involving Year 2 partners. For example, in the activity “Shared reading with Earl” (see Appendix K, Table 8, 11/3/98), Tom initially read without pointing to or discussing words, illustrations or titles. When Earl displayed his disinterest in the process by playing with his plastic water bottle, Tom showed him the book and pointed to an illustration. Earl then briefly focused on the book before again losing interest. Here, through the action of pointing to a context clue, Tom attempted to focus his partner’s attention on the illustration. However, it can be argued that without the dialogic interaction, the support provided by use of context clues remained only partially effective for directing Earl’s attention to the text. These strategies are ones associated with younger children and did not provide the collaborative context for maintaining shared reading.

The following week, when Tom and a Year 4 peer (Linda), chose to read together, Tom displayed the use of context clues in conjunction with utterances that linked him to the common goal of drawing cartoon faces. As illustrated in the following extract taken from the activity “Shared reading with Linda” (see Appendix K, Table 8, 20/3/98), Tom pointed to illustrations while making statements aimed at assisting Linda and reaffirming her choices:

6. Linda [points to the illustration]: One of these ones.
7. Tom [points to a circle on the page.] Oh, maybe this one.
8. Linda: What?
9. Tom: The fat one. I’ll show you. This one. [He points to the circle.]
10. Linda [starts to draw the designated circle.]: Can I take this one off?
O.K. I did it. [She points to a set of eyes.] It has to be one of these. [She points to the same set of eyes and silently reads the text describing their use].
11. [Tom points to the same set of eyes.]
12. Linda: That one. See, it says here. [Points to text].
13. Tom [silently reads the text under the drawing]: Yea, that one.

In turn 9, the partnership is initiated as Tom offers suggestions to Linda. In turn 12, as Linda describes her drawing by directing Tom to various graphic elements on the page, the partnership is solidified.

Towards the end of Term 1, a reading partnership that was supported by dialogical interaction was also revealed when Tom spontaneously joined a reading session undertaken by a Year 4 partner (Cathy) and a pre-primary aged student (Mary). As the activity “Tom reads with Cathy and Mary” (see Appendix K, Table 8, 3/4/98) unfolded, Cathy and Tom alternated reading pages of the book to Mary. The common goal of facilitating Mary’s reading comprehension emerged as Tom and Cathy simultaneously pointed to various illustrations on the pages. Mary reinforced the visual and oral connection by pointing to the same illustrations while repeating the words. Several minutes later, Mary chose a book written in French and expressed her desire that Cathy and Tom read it to her. Here, Cathy and Tom simultaneously discussed and pointed to several illustrations as they attempted to read for Mary, and make meaning of passages in French.

With respect to the use of repetition, a distinction can be made between the types of repetition observed in the formal and informal settings. In formal group settings, Tom began to regulate his use of repetition in purposeful dialogue with various partners to support his own learning through self-regulation. Tom repeated words or expressions that were originally introduced by the pedagogical leader. As illustrated in the following extract taken from the activity “Excursion to museum” (see Appendix K, Table 8, 1/4/98), by spontaneously repeating the phrase “20,000 years ago”, Tom supported his learning about the historical development of Australian fauna:

28. [Tom and the researcher are standing next to a display of pre-historic animals in the fossil museum.]
29. Tom: Mrs. Potvin, when did that animal live?
30. Researcher: Which one? The one on the tree?
31. [Tom nods in agreement. Tom and the researcher approach the information posted on the wall near the display.]
32. Researcher [She reads from the card mounted on the wall.]: 20,000 years ago.
33. Tom: 20, 000 years ago. [re-reads a section of the card]. That’s a long time ago.

In contrast to this formal learning context during which Tom repeated my words, in an informal home-based setting, Tom repeated a sentence that he had personally introduced into dialogic interaction. As illustrated in the following extract

taken from the activity “Literacy and computer” (see Appendix K, Table 8, 6/3/98), Tom repeated the sentence “I know” as he worked with an interactive computer game that involved placing stamps on postcards that were directed to international destinations. In turns 21 and 24, Tom used repetition to maintain his sense of efficacy in the computer game and indicate that he was already aware of the information being offered. Here, he interacted with two partners (Mary and Stan), who were of differing ages:

- 20. Mary: [She is watching as Tom’s clicks on an image with the computer mouse]. You get all the medals Tom.
- 21. Tom: I know.
- 22. CD-ROM: What medal would you like now?
- 23. Stan: You can save it.
- 24. Tom: I know.

With respect to the use of human resources a non-traditional space was revealed in an informal home-based setting, which was characterised by an absence of guidance from a pedagogical leader. Rather than requesting assistance from me as I worked in another room in the house, Tom approached his Year 2 and pre-primary aged peers when he encountered difficulties with the CDRom programme. For example, during the activity “Literacy and computer” (see Appendix K, Table 8, 6/3/98), Tom’s questions focused on acquiring procedural information about the functioning of the interactive computer programme and the computer. First, Tom asked Stan “Does this [programme] keep going or do you run out of postcards?”. Towards the end of the sequence, Tom asked Stan and Mary “How do you turn it [the computer] off ”. In both cases, Stan responded with information that enabled Tom to continue participating in the activity. For example, Stan stated, “No, you run out of postcards.”.

6.2.7 Non-traditional spaces related to social interaction

During the “teaching experiment”, a non-traditional space was constructed in a number of activities which allowed Tom to smoothly enter into interaction with peers. These activities were characterised by conditions that allowed Tom to structure certain elements of the learning situation, such as his choice of partners, cultural tools and seating arrangement. For example, in the classroom setting, during partner shared

reading, Tom rapidly entered into a zone of social interaction with peers when he was able to choose his partners (see Shared reading with Linda 20/3/98 and Tom reads with Cathy and Mary, 30/3/98, Table 8, Appendix K). In addition, during the informal classroom activity “Tom and the class computer (see Appendix K, Table 8, 4/3/98), when Tom chose to work at the computer, he immediately chose to interact with the group of peers that spontaneously approached him. Finally, although the topic of choosing a name was pre-determined by Mr. O’Hara in the activity “Group one chooses a name” (see Appendix K, Table 8, 10/3/98), Tom rapidly and willingly entered a zone of interaction with peers as he chose to converse with several individuals in the group. In a home setting, when Tom was offered a choice between a variety of individual or group activities, such as reading books alone or with a partner or playing a board game, Tom immediately chose to read with Stan (see “Tom chooses to read”, 6/3/98, Table 8, Appendix K).

On a very few occasions, the practices of Tom, his peers and his teachers departed from established expectations. These zone-crossing episodes were multi-tiered in that they involved the various actors adopting diverse roles during the interactions. Such interaction was observed in one formal group activity that involved a student-directed physical arrangement and the use of English and French. Here, a multi-tiered process of scaffolding emerged, which involved various actors, such as a pedagogical leader and peers of differing ages and Tom.

For example, the activity “Tom reads with Cathy and Mary” (see Appendix K, Table 8, 3/4/98) was embedded in a multi-tiered process of scaffolding, which I initiated by providing students access to books published in both English and French. At a second stage, Mary, the pre-primary aged peer also provided scaffolding for Tom and Cathy. Raised in a bilingual environment from birth, Mary spoke English in Outback City’s public arena, but used French at home. Mary’s desire to read in French was strengthened by her ability to comprehend simple conversations and pronounce isolated words in French. As illustrated in turn 1 of the following extract taken from transcribed field notes (see “Tom reads with Cathy and Mary” Appendix K, Table 8, 3/4/98), after examining my collection of approximately twenty books, (which were published mainly in English), Mary chose a book which was written in French. In turn 4, when Mary handed the book “Petit Ours Brun” to Tom and Cathy,

she physically articulated her desire to be read to in French. She also pointed to the illustration and provided the English translation for the word “petit”, thus providing scaffolding for the two Year 4 students:

Confronted with a perceived inability to read French, but a willingness to help Mary, Tom and Cathy directed their attention to me. Here, Tom initiated the third stage in the scaffolding process by asking me to read the book. In turn 7, I read the first page before asking the children a question which encouraged them to take responsibility for solving the linguistic challenge.

1. [Mary stood up and walked over to the researcher's pile of books. She chose a book written in French and returned to the benches where Tom and Cathy were sitting. Mary handed the book to both partners. Tom and Cathy opened the book together and looked at the pages.]
2. Tom and Cathy [in unison]: This book's in French! [They turn towards the researcher, who is sitting approximately two metres away on the bench.]
3. Researcher: Is it?
4. Mary [She takes the book from Tom and Cathy.]: I want to read this one. Little brown bear. [She points to the illustration on the front cover]. Petit. See [points to bear]. He's little.
5. [With Mary in the middle and Tom and Cathy on either side, all three partners sit on the bench looking intensely at several pages in the book.]
6. Tom: [He directs his attention to the researcher, looking slightly worried.] Can you read it?
7. [The researcher approaches the children, looks over their shoulders and reads the title page of the book.] Petit Ours Brun se reveille. What do you think se reveille means?
8. Mary: He's getting up.
9. Researcher: That's right. It looks like he's waking up.

As the sequence evolved, both Year 4 partners engaged in gestures of collaboration to create meaning from the French text. They predicted the meaning of isolated French words by comparing English and French spelling and by associating the written text with illustrations. Consequently, Tom and Cathy provided the fourth stage of scaffolding as they created English meaning for words such as “Maman”, “non” and “content”. Tom and Cathy's initial reservation about reading a French book disappeared as their French learning was extended through their collaborative use of word attack strategies. This episode demonstrates the effectiveness of combining

skills and strategies that taken alone would have been inadequate to successfully complete the task.

Resistance to entering or crossing zones of social interaction emerged in conjunction with three factors: Tom's inability to maintain the role of expert, his pattern of excluding peers and an absence of guidance from the pedagogical leader. In several formal class activities characterised by a teacher-directed physical arrangement, Tom was unable to retain his peers' interest in the chosen subject. In addition, in some formal group activities characterised by a student-directed physical arrangement, Tom chose to work independently, thus excluding his partners. A consistency was noted between such classroom-based shared reading sessions that were often played out as individual events and Tom's home literacy experiences. As noted in the parent and student interviews, home reading sessions generally emphasised Tom reading silently or orally to decode messages rather than to discuss texts.

Tom's pattern of excluding himself from peers was noted particularly in two group activities which took place at the beginning of the "teaching experiment". For example, in the activity "Shared reading with Sharon" (see Appendix K, Table 8, 24/2/98), Tom read four stories for his Year 2 partner without pointing to illustrations or discussing words. Here, it can be argued that Tom's behaviour mirrored to a large extent the reading practices used by his mother at home. In addition, during the activity "Body parts code breaker" (see Appendix K, Table 8, 25/2/98), Tom chose to wander around the room and eventually colour in the pictures on the French worksheet, rather than practice the words orally with his group. During both these activities, Tom exerted little control over his choice of partners and received little guidance from the pedagogical leaders.

In formal, class activities, resistance was observed during interactions with peers, which also coincided with Tom's difficulty in maintaining the role of expert. For example in the activities "Tom's Show and Tell 1" (see Appendix K, Table 8, 24/2/98), and "Tom's Show and Tell 2" (see Appendix K, Table 8, 10/3/98), Tom was able to enter into a zone of interaction with his peers by initiating statements such as "When my Mom was in Brisbane, she bought me this watch" or "These are my

Tazo cards”. However, resistance arose in the form of dissipation, when Tom was unable to maintain the students’ interest in the objects. Tom’s inability to adopt the role of expert was particularly evident when he attempted to read orally to the class in a formal setting. Although Tom initially assumed the voice of authority by ordering a student to refrain from using pillows in turn 1, he was unable to maintain the students’ focus on the book. As noted in the following extract taken from the activity “Tom reads to the class” (see Appendix K, Table 8, 31/3/98), almost immediately after Tom began to read, a student expressed frustration about not being able to hear.

1. Tom [He is standing in front of the students, who are sitting on the carpet.]: No pillows. [directed to a student who has picked up a pillow.]
2. Mr. O’Hara: Pillows cause too many troubles.
3. [The student places the pillow on the floor.]
4. [Tom announces the name of the chapter. He holds the book at the level of his stomach]
5. Student: Can you speak up Tom?
6. [Terri and Sarah lie down on their backs.]
7. [Tom pauses for a long time as he searches for his line in the book. He moves the book up towards his face and crouches down in the chair].
8. [Linda and Shelby begin to chat. Mr. O’Hara speaks to Steve, then begins to leaf through his planning book.]
9. [Tom sits down on the chair and begins to lean forward. His voice is losing volume.]
10. [11 out of the approximately 24 students sitting on the carpet are not listening to Tom’s reading. Felicity moves to the centre of the room. Stewart begins to read the signs on Mr. O’Hara’s desk. Maureen and Earl stand up and approach Mr. O’Hara to ask him a question.]
11. [Tom is now holding the book as he sits on a chair. He slowly moves the book down towards his bent knees.]
12. [The class telephone rings and Mr. O’Hara walks across the class to answer it.]
13. Tom [He encounters an unknown word in the text.]: Just a minute.
14. Mr. O’Hara: Bradley, you must go see Mrs. Brown at the break.

In turn 1, it can be noted that Tom began the session standing with the book held at the level of his stomach. In turn 7, Tom sat down on the chair and adopted a semi-foetal position by lowering the book to his knees and curving his upper body over it. These physical gestures, combined with the decreasing volume of reading alluded to Tom’s isolation from the class. In turn 8, it appears that Mr. O’Hara is more concerned with planning his classes for the next day, rather than offering scaffolding

to Tom about how to effectively engage his audience. In turn 10, as the session progressed, approximately forty percent students chatted and moved about on the carpet, which increased the dissipated atmosphere

Similar spaces were revealed in school and community settings during which Tom attempted to maintain established zones of social interaction with peers through acts of dominance. This pattern of competing for the voice of expert through conflict appeared particularly in classroom and community-based activities which involved the use of English, a student-directed arrangement and an absence of continuous guidance from a pedagogical leader. Such behavioural patterns appeared to be consistent with the coercive power structures established at St. Gabrielle's School, which were characterised by traditions of student compliance.

For example, during the informal classroom-based activity "Tom and the computer 1" (see Appendix K, Table 8, 4/3/98), which took place prior to the ringing of the morning bell, Tom physically dominated the use of the classroom computer. Surrounded by a group of approximately eight students, Tom sat on the single chair facing the computer and controlled the computer mouse. When Owen attempted to edge onto the chair, Tom refused to share and shouted "You're a pain in the butt!" Here, Tom's utterances were accompanied with violent or provocative gestures that reinforced his attempted manipulation of peer behaviour. Moments later, when Keith attempted to touch the computer mouse, Tom emphatically commanded "Get off!" and elbowed Keith twice in the stomach. When other students attempted to touch the computer mouse or sit on the chair, Tom abruptly aborted their attempts to participate by using gestures such as pushing and elbowing. Despite verbal complaints from an individual class member, who stated "Tom won't get off.", Tom remained in control of the computer area until after the bell sounded, when he decided to shut down the computer.

In a community-based activity which took place during a class excursion to a local museum, Tom also dominated use of the computer equipment. As illustrated in the following extract taken from the activity "Tom and the computer 2" (see Appendix K, Table 8, 1/4/98), Tom competes for the voice of expert through both utterances and actions that implied a sense of competition rather than co-operation.

As he physically dominated the use of the computer at the museum, Tom encountered verbal resistance to his actions as individual members of the group attempted to momentarily adopt the role of expert. In turn 2, in an aggressive manner, Tom directly resists Belinda's overtures to provide procedural assistance regarding the computer programme. In turn 6, as Tom tells Doug what to do, his utterances are characterised by the imperative verb tense and a tone which reflects the desire to control:

1. Belinda [She is standing beside Tom, who is working on the computer]: You have to click on the programme.
2. Tom: No, shut up.
3. [Belinda walks off to view another section of the museum.]
4. [Tom clicks on the programme, but nothing happens.]
5. Doug: Let me try. I've got a computer at home.
6. Tom: [He doesn't move from his chair.] **Just** tell me what to **do!!**
7. [Doug takes the mouse and clicks on cancel.]
8. Tom: Fine. **You** do it.
9. [Doug double clicks on the programme. The instructions appear. Doug walks off to another section of the museum.]

Ultimately, in turn 8, Tom accepts Doug's assistance through utterances that have a tone of sarcasm and defeat, rather than co-operation.

Finally, in a formal activity which took place as a group of students completed a word search puzzle in the assembly area, Tom objected vehemently to his peers' attempts to momentarily adopt the voice of expert. As illustrated in the following extract taken from the activity "Tom and the puzzle (see Appendix K, Table 8, 7/4/98), Tom's refusal to co-operate with peers coupled with his insistence on displaying his knowledge reinforces a competitive environment:

2. [Tom colours in the word CUBE with an orange texter.]
3. Victor: I know woman [He is referring to a word in the word search puzzle.]
4. Stewart: W-o-m-a-n.
5. Victor: I know football.
6. Tom: **Very** funny. That's why I **don't** like people helping me. [He continues to colour in words that he finds in the puzzle.]
7. Victor [He moves slightly away from Tom on the benches.]: I'll tell you where they are. [He places his hand on a word in the puzzle.] Then's there.
8. Tom: **I'll** show you what it looks like. [He takes the green texter, crosses out the word football and shows it to Victor.]

In turn 6, Tom's reference to his displeasure about being helped by others reiterates a notion of competition, based on individual achievement and domination.

6.2.8 Non-traditional spaces related to construction of identity

Non-traditional spaces were created as Tom constructed his identity by displaying behaviours such as, appropriating pedagogical involving LOTE, developing a voice as a user of LOTE and adhering to multiple group memberships. These spaces allowed for the integration of LOTE into the regular classroom curriculum and interrupted the normalised school practices and teaching strategies implemented predominantly through the exclusive use of English. Tom's interest in pronouncing French words and utilising French material in a personalised manner was inconsistent with his mother's perceptions of LOTE programmes as being conceived only for students from a LOTE background.

Tom appropriated LOTE pedagogical material in a personalised manner during one activity that was characterised by four conditions: a group setting, a late date in Term One, the use of written texts and feedback from a pedagogical leader. The written texts, which involved the use of English and French, appeared to provide a cognitive catalyst which allowed Tom to comment upon or experiment with oral language. The chronological date of the activity, (towards the end of Term One), may have indicated an evolving learning environment which provided Tom with regular exposure to linguistic diversity in the formal setting. In the group setting, feedback that I provided appeared to encourage Tom's interest in extending his experimentation with reading in French.

For example, during the activity "Tom reads with Cathy and Mary" (see Appendix K, Table 8, 3/4/98) which involved a formal, group setting, Tom began to appropriate the use of French pedagogical material. While attempting to read a French book to their younger partner Mary, Tom and Cathy spontaneously attempted to translate several French words into English. Several minutes later, when Cathy and Mary lost interest in the activity and moved away from the benches, Tom independently reviewed the French storybook and attempted to spontaneously

pronounce several sentences in French. As Tom pronounced the words in a deliberate manner, he displayed a desire to actively determine his use of the French material.

Here the aims of the shared reading session commenced with the Year 4 students' intention to read to a younger aged peer. Bound in social interaction, Mary's desire to read the French book created a meaningful context, which encouraged Tom and Cathy to develop reading strategies to meet the linguistic challenge of the activity. Initially, as he consciously translated words into English with Cathy to create meaning from the text, Tom used the pedagogical material with the purpose of assisting Mary. Later, as Tom worked to read the sentences, he adopted a new objective, that of attempting to read in French for his personal enjoyment.

During two activities which took place towards the end of Term One, Tom displayed a personal "voice" that involved using French. These two activities contained three common characteristics: the use of written texts, similar chronological dates and my presence. The written texts, which involved the use of English or French, appeared to provide a catalyst for Tom to experiment with the French language. Once again, the chronological date of the activity may have indicated a learning environment which was beginning to provide students with regular exposure to linguistic diversity in the formal setting. The French initiations were also made in my presence; my role was one of a facilitator who used the French language on a routine basis with students. For example, during the activity "Storyreading 4" (see Appendix K, Table 8, 25/3/98), when Tom integrated the expression "Oh la la" into a formal, class story reading that took place in English, he began to assimilate French words into dialogic interaction taking place in English. Tom appeared to extend the immediately preceding voice of a student in the shared reading session who commented "Oh no." The insertion of the expression "oh la la" reinforced the listeners' sense of surprise, which was evoked by the reference to an explosion in the story. However, Tom's utterances were quickly masked as I proceeded to read the story. Thus his efforts to communicate in French received little personalised attention in the ensuing class discussion.

However, during the activity "Tom reads with Cathy and Mary" (see Appendix K, Table 8, 3/4/98), Tom began to reveal a personal voice which identified

him as a user of French. Here, a parallel can be drawn between the preceding voice of a peer and that of Tom. At the commencement of the activity, Mary reinforced her choice of the French book by stating “I want to read this one.” Mary’s use of the subject “I” was directly associated with a desire to read in French. Later, when Tom stated excitedly “I can read some in French”, he replaced the verb “want” with the verb “can”. This personal use of the subject “I” revealed an appreciation of Tom’s self and his abilities to use French. On a social level, Tom articulated his newly discovered abilities by echoing the voices of others. As Tom directed his statement to me, his description of his accomplishment was articulated through dialogic interaction, which depended on the presence of others. Tom’s emerging sense of self was developing simultaneously with an appreciation of alternate perspectives of viewing the world.

With respect to Tom’s adherence to dominant and minority groups, a non-traditional space was revealed in one activity as Tom began to construct an identity that integrated multiple group memberships. In the activity “Tom reads with Cathy and Mary” (see Appendix K, Table 8, 3/4/98), collaborative peer interaction provided Tom with the opportunity to simultaneously widen his zone of proximal development and facilitate peers’ learning, while establishing his membership in multiple groups. As Tom spontaneously translated words from French to English and attempted to read a French text, he affirmed his membership as an English speaker who was able to communicate in French. As he stated “I can read some of it in French” Tom connected the subject “I” to his newly discovered abilities, thus reaffirming his sense of self through the accomplishment of an activity. Whilst Tom’s communication skills in French remained minimal, he conveyed his utterances with a tone of excitement that is characteristic of the satisfaction obtained through intellectual discovery. This challenge was instigated by several factors: access to French books, interactions with bilingual partners of differing ages and a learning context which promoted risk-taking. Under these conditions, despite numerous errors in pronunciation, Tom appeared to feel comfortable as he attempted to read in French and subsequently spoke about his perceived success.

Chapter 7

INTEGRATION AND INTERPRETATION OF THE CASE STUDIES

Introduction

This chapter discusses the results of the present study by comparing the principal findings with respect to the three case study students. First, an overview of the traditional and non-traditional interpersonal spaces as revealed during the “teaching experiment”, identifies significant aspects of the students’ learning and development in relation to the following categories: use and understanding of language, learning management, social interaction and construction of identity. Whilst the analysis focuses on classifying students’ behaviour observed during social interaction, a synthesis of issues raised across the individual cases suggests insights into how Sarah, Jerry and Tom evolved within a broader cultural and organisational discourse of values and practice. Next, the results are explicated in relation to language learning and scaffolding by drawing upon elements of the theoretical concept of voicing (Bakhtin, 1981, 1984, 1986). In addition, the notion of scripts (Shank, 1975) is utilised to enrich the analysis that tracks students’ social interaction. Finally, aspects of the surrounding fields that changed as a result of the “teaching experiment” are summarised.

7.1 Traditional interpersonal spaces

During the “teaching experiment”, traditional spaces were revealed within which Sarah, Jerry and Tom learned particular linguistic and cognitive strategies. For example, in the classroom, Sarah, Jerry and Tom responded to initiations from the teacher, listened to instructions and complied with requests. On a social level, these traditional spaces created opportunities for students to interact with others and construct their identity in multiple groups. Under certain learning conditions, Sarah, Jerry and Tom entered zones of interaction with pedagogical leaders, within a framework of teacher-transmitted knowledge. Here, coercive power relations were played out between the perceived voice of authority and the receiver of information. Such learning was often characterised by the traditional initiation, response and evaluation (IRE) patterns of interaction. However, it can be argued that in the area of

LOTE learning, these spaces provided opportunities for students to practice pronouncing new sounds and words.

Associating Jerry's, Sarah's and Tom's behaviour during the "teaching experiment" with established socio-structural or cultural fields serves to frame learning and development in a broader perspective that considers the consistency among the values and practices of society, school communities and families. Despite the aims which underpinned the "Language and Culture Awareness Programme", which espoused a value position of promoting linguistic and cultural diversity, the teaching practices implemented were sometimes entirely teacher-directed. Particularly under formal class conditions, these teaching practices promoted pervasive teacher-talk and predictable learning patterns. However, such strategies served the purpose of providing opportunities for students to decode and make meaning of various LOTE words and expressions.

As was revealed in the case studies, the spaces involving student-teacher interaction in a number of LOTE activities were consistent with the predominant normalised teaching strategies and collective practices of the school. In these traditional spaces, a consistency was noted between Jerry's and Tom's behaviour during traditional student-teacher interactions and those observed during child-parent interactions in home literacy practices. However, Sarah was routinely given the opportunity to self-regulate her learning during shared reading experiences with her mother at home. In contrast to Sarah's home literacy practices, the weekly assemblies and the majority of Mr. O'Hara's formal lessons were conducted using teacher-directed talk and a physical arrangement that reinforced students' passive participation within a vertical hierarchy of leadership. From a broader socio-cultural perspective, the predictability of learning outcomes in these spaces was consistent with the Commonwealth value position "justice of opportunity" that was generally translated into practice as offering everyone a "fair go". This learning environment was often dominated by pre-determined objectives and teacher-controlled social interaction.

This practice of attempting to give all students a "fair go" was also observed with regard to the school's enrolment policy. On the school enrolment forms, Jerry

and Tom's parents described their children as being of Catholic religion. It can be argued that this identification of Catholicism as the children's religion corresponds with the unofficial contract accepted by parents who choose a Catholic education for their children. During the initial interview with the principal, prospective parents of children attending St. Gabrielle's School are asked to promote the school and Diocesan's goals of developing Christians (particularly Catholics), who aim to establish and maintain a relationship with God through a Christian lifestyle. Whilst Sarah was identified as a non-Catholic Christian on the enrolment forms, all students at St. Gabrielle's School were required to participate in the collective rituals which were associated with the construction of a Christian-Catholic identity in the school and parish community. These rituals were created largely through collective practices conducted exclusively in English. Often, these practices were based on the Catholic liturgical format, during which students, similar to parishioners at the local Catholic church, sat, stood, made the sign of the cross and sang only when summoned by the single voice of authority. Thus, Sarah, Jerry and Tom's identities as Christian-Catholics were consolidated through verbal and physical rituals, which punctuated school practices.

When viewed in light of the surrounding fields of school and family, the children's inclusion in the mainstream Anglo-Celtic, Christian-Catholic group was paralleled by perceptions of exclusion. Whilst Sarah, Jerry and Tom's expression of membership in the predominant Anglo-Celtic group could be interpreted simply as one of integration, their membership in the mainstream group was accompanied by the perception of exclusion from specific minority groups. For example, both Jerry and Sarah expressed frustration about not being able to understand members of their families speaking LOTE at home. In addition, although Tom's father was born overseas and spoke German and Polish at home as a child, Tom did not identify himself or his family members as being LOTE speakers. Hence, it can be argued that constructing an identity within these traditional spaces could be characterised by disharmony or exclusion. Sarah, Jerry and Tom's experience of inclusion in the majority group was yoked to exclusion. This interplay between exclusion and inclusion can be described as intersecting with the Commonwealth value position of "Anglo-Celtic identity", which defines Australian identity as one based predominantly

on Anglo-Celtic heritage. This definition implicitly excludes from the mainstream national identity the great number of Australian residents who speak a LOTE.

For example, Sarah articulated her perception of belonging to the predominant Anglo-Celtic Christian/Catholic group by interacting with peers in group contexts and describing herself as a member of the school community. However, in both home and school settings, Sarah voiced her frustration at being excluded from the Dutch-Danish group because of her limited competency in speaking Danish or Dutch. Despite this perception of exclusion, which was reinforced by the process of subtractive bilingualism, Sarah was aware of herself as part of a Dutch-Danish family. This awareness of possessing a diverse cultural heritage was reinforced by the Yeppison's partial integration of LOTE languages into a variety of home literacy practices. For example, Mrs. Yeppison sometimes incorporated Danish words or used Danish legends when creating home shared reading experiences. Outside the home, Sarah's family still attempted to use Danish during occasional informal gatherings with family and friends.

Jerry's membership in the mainstream Anglo-Celtic group was also characterised by exclusion, which was observed on both physical and emotional levels. Under particular conditions, Jerry chose not to participate in class activities. He also perceived that he did not have friends with whom he could collaborate. At home, it can be argued that Jerry's feelings of inclusion and exclusion in mainstream and minority groups were present. Similar to the normalised literacy practices at school, which were generally conducted under vertical power structures and predictable learning patterns, Jerry constructed his Anglo-Celtic membership at home through English literacy practices that were generally created from a parent-centred view of language learning. At home, these literacy practices were accompanied by the process of subtractive bilingualism and feelings of frustration about not understanding French. The inability to understand and speak French thus reinforced Jerry's perception of exclusion from the French minority group.

At school, Tom consistently articulated his inclusion in the Anglo-Celtic group, particularly by reinforcing his established relationships with adults. These individuals were monolingual English speakers related to Tom's home or school

settings. For example, Tom chose to write to his sister (Tammy), rather than a similar aged peer to describe his imaginary trip to Disneyland. In addition, during his news items, Tom discussed his mother and described the present she had bought him in Cairns following a visit to Tammy. Finally, Tom identified with Mr. O'Hara by making specific references to him in a letter, walking arm in arm with him and offering to help in the classroom.

However, it can be argued that Tom's membership in the Anglo-Celtic mainstream group was also characterised by exclusion from minority linguistic or cultural groups. This exclusion was reinforced in the home due to the Polkowski's exclusive use of English and Mrs. Polkowski's perception that LOTE programmes were aimed only at children from minority linguistic and cultural backgrounds. Despite Mr. Polkowski's Polish background and his ability to converse in Polish, Tom excluded himself and his family members from the group of individuals able to speak a LOTE language. In contrast to the exclusion experienced by Sarah and Jerry, Tom's exclusion from linguistic or minority groups did not appear to be accompanied by feelings of frustration. However, when Tom was presented with a hypothetical scenario in which he could not understand a LOTE conversation, his reaction was one of fear and embarrassment.

7.2 Non-traditional spaces

During the "teaching experiment", non-traditional spaces were revealed under specific conditions that allowed for the extension of students' LOTE learning. On a linguistic level, these non-traditional spaces related to use and understanding of language. Sarah, Jerry and Tom actively searched for relationships between the structure and function of languages by initiating questions or statements to bilingual partners of differing ages. For Sarah and Jerry, these spaces were characterised by the intersection of home and school socio-structural or cultural fields. For example, when Sarah's mother animated a shared reading experience in the classroom, her teaching strategies and value positions regarding LOTE created positive home-school connections that allowed Sarah to extend her LOTE learning by asking questions, making initiations and proposing ideas. For Jerry, the Language and Culture Awareness Programme's objectives of embracing diversity were consistent with his

mother's desire to promote her children's French identity. For Tom, these objectives presented a perspective that diverged from his family's monolingual home literacy practices.

On a cognitive level, the revelation of non-traditional spaces related to Jerry, Sarah and Tom's learning management. Particularly in informal contexts that involved purposeful learning activities and collaboration with bilingual peers of differing ages, Sarah, Jerry and Tom were able to re-define learning partnerships. Here, Jerry, Sarah and Tom used repetition and context clues in a pro-active and spontaneous manner and were able to widen their definition of resource people in small group settings. For both Jerry and Tom, the collaborative structures in these spaces provided access to problem solving based on shared power, which was inconsistent with their home literacy practices. Sarah extended these types of collaborative activities into her home setting, which was consistent with a pro-active approach to learning.

On a social level, non-traditional spaces were revealed in relation to the students' interaction with others. Learning conditions such as offering students a purposeful activity and a choice of partners or seating arrangement appeared effective in facilitating a smooth entry into zones of interaction with peers. In particular, a phenomenon described in this thesis as multi-tiered scaffolding appeared effective in promoting Sarah, Jerry and Tom's ability to cross zones of social interaction. Under these conditions, the case study students were able to participate in a network of dialogue that took place intermittently and spontaneously via peer-peer and teacher-student interaction. When played out in various settings, the unpredictability and risk-taking involved in this interaction interrupted the traditional learning and teaching patterns observed at St. Gabrielle's School. However, particularly under conditions where teacher scaffolding was not maintained, resistance, which related to the transfer of power from teachers to students was observed. In activities such as Show and Tell, for example, whilst the non-traditional spaces initially provided hypothetically effective conditions, student learning and development were not sustained.

As non-traditional spaces were revealed under particular learning conditions, Sarah, Jerry and Tom were able to construct an identity based on newly discovered

perceptions of themselves. Sarah reshaped and personalised LOTE material and evolved towards perceiving herself as a speaker of LOTE. Jerry began to describe his personal plans that would extend LOTE learning into the home setting. Tom began to initiate French expressions during lessons conducted in English and attempted to read in French in a predominantly English school environment. As these fleeting moments were revealed by the “teaching experiment”, the case study students’ behaviour followed an unexpected trajectory. In particular, these non-traditional spaces displayed the students’ shift towards a self-perception that was based on harmonious adherence to multiple groups. As Sarah collaborated with a variety of partners in purposeful tasks, she expressed a “voice” of leadership that allowed for inclusion in three different groups: the dominant Anglo-Celtic group at school, the Danish linguistic and cultural group at home and the French linguistic and cultural group introduced via the Language and Culture Awareness Programme. Under particular conditions, the revelation of non-traditional spaces also allowed Jerry to construct an identity that was based on harmonious adherence to multiple groups. As Jerry collaborated with a pedagogical leader or peers in purposeful tasks, he used both scaffolding and resistance while affirming his inclusion in two different groups: the dominant Anglo-Celtic group at school and the minority French linguistic and cultural group of home and introduced via the Language and Culture Awareness Programme. For example, with Stan’s scaffolding, Jerry was able to function in the zone of proximal development as he participated in a French CD Rom game designed for first language speakers of French. In addition, when Tom spontaneously translated words from French to English for Mary (a younger bilingual peer), and then attempted to read the French story, he affirmed his membership as an English speaker who was able to read words in French.

From a broader socio-cultural perspective, it can be argued that such learning conditions in non-traditional spaces were consistent with learning outcomes related to the implementation of the Commonwealth value position “justice of opportunity”. In this sense, social justice was translated into practice through interaction which generated knowledge and embraced diversity. Here, it appeared that the students’ appropriation of this value was dependent on scaffolding provided by partners of differing ages. In the area of second language learning, such interaction revealed a fleeting, yet spontaneous integration of LOTE into class and home settings.

In these spaces, the value position of celebrating diversity which was introduced via the “Language and Culture Awareness Programme” was subsequently appropriated by Jerry, Tom and Sarah. In this sense, it can be argued that the “teaching experiment” facilitated a momentary widening of the normalised school curriculum to incorporate linguistic and cultural aspects of minority groups. This brief affirmation of the cultural and linguistic identity can also be viewed as a translation into practice of the Commonwealth value position of “inclusive identity”. Here, Jerry, Sarah and Tom actively participated in partnerships that extended and validated LOTE learning. This unpredictable trajectory of learning was consistent with the value position that encourages all Australians to share their diverse cultures and traditions.

7.3 Explicating learning and development through the concept of “voicing”

To further explicate the results of the present study, I have drawn upon the concept of “voicing” (Bahktin, 1981, 1984, 1988) to interpret the case study students’ learning and development during the “teaching experiment”. This discussion involves a micro-analysis that also considers the broader fields of practice and values in a community organisation of culture. According to Wertsch (1991), Bahktin’s concept of “voicing”, which focuses on the interplay between an individual’s personal voice and a multitude of social voices, facilitates the study of intermental and intramental cognition. This sociocultural perspective involves situating human action in its cultural, historical and institutional setting. In particular, the notion of “ventriloquation” (Wertsch, 1991) considers the dynamic relationship existing between various aspects of an individual’s utterances, such as semantic context, the speaker’s relationship to the utterances and the speaker’s relationship to the utterances of others.

To explicate the heterogeneity of speech revealed in the traditional and non-traditional spaces during the “teaching experiment”, three different patterns of revoicing (Bahktin, 1981, 1984, 1988) have been adapted. An integration of these patterns into the analysis of the case study students’ learning and development allows the discussion to focus on Bahktinian questions, such as “Who is talking? and Who owns the meaning of speech?” (Wertsch, 1991) First, “directed ventriloquation” is defined as students mastering the rules for a particular speech genre with direction

from a more experienced partner. Here, questions are normally posed to direct the students' attention. Such questions may involve asking students to mimic or paraphrase certain expressions. Second, "ventriloquation" is defined as students mastering of parts of a particular speech genre in the actual teaching situation without being prompted by a partner. Finally, "appropriation" refers to students' direct ventriloquation of speech genres which occur at a later date or in a different context. The internalisation of speech which accompanies the process of appropriation is viewed as being linked to the unplanned nature of the utterance or to an alteration of the original utterance. These three categories of ventriloquation provide a scheme for tracing the movement towards more self-regulated use of language.

7.4 Case study students' use and understanding of language

On a general level, the three case study students' use and understanding of language(s) involved a complex process characterised by the dynamic interplay of self-regulated and other-regulated learning. The evolving learning environment of the "Language and Culture Awareness Programme" provided increased exposure to diverse cultural and linguistic experiences. However, a number of socio-cultural and contextual factors affected the trajectory of the children's use and understanding of language. Various learning conditions, such as the physical arrangement, size of the group, formality of the context and guidance offered, appeared to facilitate or discourage the shift towards self-regulation.

In teacher-directed traditional spaces, Sarah, Jerry and Tom most frequently used "directed ventriloquation" as a pattern of revoicing in their use and understanding of language. In these classroom settings, it can be argued that a clear differentiation of power existed between the teacher and the students' voices. A large portion of the teachers' utterances were used to direct students' attention and often took the form of interrogatives, or instructional questions (Mehan, 1979). For example, in "Colour code breaker" (see Appendix K, Tables 6, 7 & 8, 17/2/98), I directed the students' attention towards searching for conceptual links between languages by holding up a card which identified the colour and corresponding word in French. Closed questions such as "And this one is?" promoted the regularised student utterance "brun". I then re-directed the

students' discourse through an additional closed question "And it's what colour?", which privileged the speech genre of translating isolated words from French to English. The majority of students responded in unison with the predictable and regularised response "brown". These speech patterns were consistent with those observed in the classroom, which designated a situated "voice" in the community. For example, Mr. O'Hara often used "what" to ask for explanations in the form of closed questions, such as "What was the first word?" and "What's the difference between a common noun and a proper noun?"

In non-traditional spaces, only Sarah displayed "appropriation" as a pattern of revoicing. She demonstrated this when searching for conceptual links between languages. Sarah's mastery and internalisation of this particular concept coincided with learning conditions involving informality, purposeful tasks and home-school connections. For example, in "Danish memory match game" (see Appendix K, Table 6, 29/3/98), Sarah mastered the patterns of playing the memory match game with a peer in the classroom prior to initiating the use of the game in her home. Re-designing the home version of the game necessitated collaboration with family members and the use of Danish, English and French, thereby creating connections between Sarah's home and school language practices.

In addition, during "Dutch birthday card" (see Appendix K, Table 6, 7/4/98), Sarah was presented with a cognitive problem, which was initiated by Maureen's spontaneous curiosity about the meaning of a birthday card found in the home setting. Because a peer, rather than a teacher requested unknown information by asking, "Can you tell us what this means in English?", Sarah was placed in the position of authority. Sarah's position of authority allowed her to use background knowledge to provide scaffolding for Maureen and the researcher and to widen Maureen's zone of proximal development. Here, Sarah's use of translation shifted from mastering regulative utterances in a teacher-controlled setting to appropriating tools to comprehend a peer's unforeseen cognitive challenge.

7.5 Case study students' learning management

Findings related to Sarah, Jerry and Tom's learning management generally revealed a dichotomy between formal teacher-directed activities, which were embedded in the school's vertical structure of authority and activities which allowed students more freedom to interact with peers of varying ages. Several conditions appeared to affect the children's ability to manage both their first and second language learning during the "teaching experiment". For example, student-directed group contexts that involved peers of varying ages and social interaction articulated around a purposeful task generally appeared to encourage the practice of self-regulation. In contrast to the progression towards self-regulation observed in these settings, in formal teacher-directed contexts, the children's management of learning was generally structured by the teacher and appeared to discourage self-regulation.

In teacher-directed traditional spaces, Sarah, Jerry and Tom most frequently used "directed ventriloquation" as a pattern of revoicing. Similar to speech patterns observed in relation to use and understanding of language, it can be argued that under these formal, teacher-directed conditions, a clear differentiation of power existed between the teacher and the students' voices. A large portion of the teachers' initiations were expressed as declaratives or imperatives. These initiations were a stimulus to organise students' responses. As students uttered the expected responses, they displayed mastery of the academic content on an intermental level. For example, in "Weather code breaker" (see Appendix K, Tables 6,7, & 8, 10/2/98), I stated "We're going to do it [sing the song], once more", a statement which directed students' towards the act of singing, which was defined as the accepted form of participation. Before the students began to sing, I integrated the use of context clues. As I stated, "When I do this [pointing to my ear], it means listen", I described the context clue that signalled the students' cue to listen. These explanations were followed by verbs "écoutez" and "listen", which were expressed in the imperative tense. It is interesting to note that such speech patterns were consistent with those observed in the classroom community, which designated a situated "voice". When speaking to his students in the formal, class setting, Mr. O'Hara often used the imperative

verb tense. For example, as Mr. O'Hara corrected the homework with the class, he made declarative initiations, such as "Hands up if you haven't got a rule book" and "Leave it blank." In addition, Mr. O'Hara and his Year Four teaching partner wrote directions such as "Choose three items. Then draw a picture" on the Year Four students' weekly homework assignments.

In non-traditional spaces that took place in informal home settings, Sarah, Jerry and Tom regulated social and academic elements of their learning management. Without being directed by a teacher, the three case study students began to use "appropriation" as a pattern of revoicing to define the topic of study, direct their partners' attention and exchange information. During informal bilingual activities that involved the use of computer programmes, Sarah, Jerry and Tom restructured the traditional IRE patterns while using context clues to support their learning.

The following extract taken from "Literacy and computer" (see Appendix K, Table 6, 25/3/98), illustrates the variability of the discourse patterns used by Sarah and her four year old partner, Mary. In turn 234, Mary began the sequence by asking a question related to Sarah's progress and making an evaluative statement. In turn 235, as Sarah used a context clue by pointing to an image on the computer screen, she made an utterance that contested her partner's previous statement. Finally, in turns 236 and 237, both Sarah and Mary contested each others' declarations regarding the location of the appropriate image.

- 234. Mary [She comes back into the room]: Sarah? Have you got it?
[She looks at the images on the computer screen]. Ah, good try, Sarah.
- 235. Sarah [She points to an image on the screen]: No, that's a lake.
- 236. Mary: No, it's here. [She points elsewhere on the screen].
- 237. Sarah: No, it's here. [She points to another image on the screen].

The variability of these discourse patterns involves an element of unpredictability, which contrasts to the predictable speech patterns observed in traditional spaces characterised by "directed ventriloquation".

“Appropriation” in speech patterns was also observed in relation to Jerry and Tom’s use of context clues during home-based bilingual activities involving the use of computer programmes. During these informal activities, Jerry and Tom asked their peers questions that echoed linguistic structures and context clues previously used by teachers in the classroom. For example, during “Literacy and computer” (see Appendix K, Table 6, 6/3/98), Tom asked Stan the procedural question “How do you turn it [the computer] off?”, prior to pointing to a button on the side of the computer. In the formal class context, I used a similar interrogative form to ask questions such as, “How do the characters act?” and “How do the characters feel?” (see “Storyreading 1”, Appendix K, Table 8). I wrote these questions on card, pointed to them and discussed their meaning with students before reading a story. Similarly, in “Literacy and computer” (see Appendix K, Table 7, 13/3/98), Jerry pointed to an image on the screen and clicked the mouse several times, while asking Stan “What does this mean?” In the formal activity “Spelling” (see Appendix K, Table 7), Mr. O’Hara used a similar interrogative form by repeatedly asking students questions such as: “What does peep mean”, or “What does creek mean?”, while pointing to the written words on the board.

7.6 Case study students’ social interaction

Results indicated that a dichotomy in the social interaction existed between the case study students’ speech patterns relating to social interaction in traditional and non-traditional spaces. Sarah, Jerry and Tom generally adopted “directed ventriloquation” as a pattern of revoicing in traditional spaces when entering zones of social interaction. As the teacher(s) commanded attention by adopting the privileged “voice” during numerous Code breaker, storyreading, Choir or English language activities, the case study students generally complied with the classroom code of behaviour. They sat in the designated areas, listened to explanations and responded to teachers’ initiations. In contrast to these teacher-controlled experiences that reproduced typical IRE patterns of speech, under particular learning conditions in non-traditional spaces, Sarah, Jerry and Tom displayed “appropriation” by varying their patterns of speech.

Particularly in situations involving the phenomenon described as “multi-tiered scaffolding”, Sarah, Jerry and Tom successfully engaged in flexible speech patterns that allowed them to increase their zone of proximal development and momentarily adopt the voice of expert. Here, with partner assistance, the students varied their utterances to include not only continuations of initiations, but also statements or questions directed at peers. These utterances often referred to the students’ knowledge of academic content or to non-instructional experiences. For example, in “Volcano” (see Appendix K, Table 7, 11/3/98), Jerry asked Terry “Have you seen the movie Volcano?” In addition, in “Dutch birthday card” (see Appendix K, Table, 6, 7/4/98), Sarah stated “It says.... Hip, hip hooray. Congratulations on this special day.” Finally, in “Tom reads with Cathy and Mary” (see Appendix K, Table 8, 3/4/98), Tom made the following statement with Cathy: “This book’s in French!”

However, non-traditional spaces that involved students occupying the role of teacher in formal class settings revealed speech patterns that were limited to “ventriloquation”. Here, the notion of scripts developed by Shank (1975) is useful for describing the “voices” that articulated these speech patterns and the meanings conveyed therein. Shank described scripts as mental devices used during social interaction that allow for bundles of knowledge to be organised into sequence. Similar to the script of a play that provides words and actions for an actor to perform, this sequencing provides a “grammar” that governs social interaction in particular settings. An every day example would be buying petrol from a garage. The script normally involves driving to the petrol station, choosing the grade of petrol, serving oneself, paying for the petrol and driving away.

This “grammar” that governs social interaction can be applied to the formal classroom setting in which routine events, such as “Show and Tell” or oral reading develop a script-like character for actors’ performances. When the case study students were asked to lead such activities, the spaces revealed were non-traditional in that the students occupied a role normally reserved for the teacher. However, the scripts related to common occurrences in primary classrooms, where pre-determined assumptions influenced the nature of the dialogue and the roles adopted by the speakers.

In this sense, when Sarah, Jerry and Tom adopted the privileged voice by leading various “Show and Tell” and reading activities, the success of their performance depended largely on scaffolding provided by the teacher. When the teacher failed to provide such scaffolding, the co-production did not allow the case study students to run through the script without providing behavioural management for their peers. At the commencement of such activities, Sarah, Jerry and Tom mastered some elements of the performance, such as standing near the teacher’s desk or in the middle of community circle and uttering the routine courtesy expression “Good morning 4O, peace be with you.” In particular, Sarah and Tom initially engaged their audience’s attention by using a loud voice to describe their chosen objects. However, without support from Mr. O’Hara, Sarah and Tom were unable to appropriate the script of “Show and Tell” and flexibly sustain their peers’ interest. For example, during “Sarah’s show and tell” (see Appendix K, Table, 6, 25/3/98), Sarah failed to respond to a student who asked the question “Who played?”. In addition, during “Tom’s show and tell 1” (see Appendix K, Table 8, 24/2/98), Tom failed to display his Tazo cards in a manner visible to the majority of students. This inability to adopt the teacher’s role with authenticity by adjusting the script to suit the changing classroom climate was also observed in various reading activities. For example, during “Tom reads to the class” (see Appendix K, Table 8, 31/3/98), when a student asked “Can you speak up, Tom?”, Tom moved the book towards his face and slumped into the chair rather than read with increased volume. In addition, during the activity “Jerry reads to the class” (see Appendix K Table 7, 26/3/98), when a number of students began to talk to each other, Jerry moved the book closer to his face rather than attempting to re-direct their attention.

If Sarah, Jerry or Tom had attempted to adopt control strategies normally used by teachers in this formal, class setting, their peers may not have viewed the pattern of ventriloquation as authentic. For example, during the activity “Sarah and the French letters” (see Appendix K, Table 6, 30/3/98), as Sarah tidied up her game, she objected to the manner in which Doug and Jerry moved towards the puzzle box and picked up more letters. First, Sarah adopted the routine expression “Excuse me” in a tone that was generally used by teachers at Saint Gabrielle’s

School who were expressing dissatisfaction regarding student behaviour. Sarah then added the utterance “You have to wait”, which expressed her desire to control her peers’ behaviour with commands. Rather than wait passively, Tom and Doug laughed and made grimaces that parodied Sarah’s attempts to control their actions. Tom then questioned Sarah’s authority as he loudly repeated the original statement in the form of a question by asking “Wait?” Clearly, Tom and perhaps the other children in the group, were resisting Sarah’s attempt to speak authoritatively as the teacher.

In contrast to this type of resistance in formal classroom settings when students attempt to adopt the privileged voice without support from a pedagogical leader, it can be argued that in informal play, children commonly interpret the role of adults by using utterances equated with bossiness. As illustrated in the following extract from the activity “Pretend play” (see Appendix K, Table 6, 25/3/98), which took place in an informal home setting, Sarah’s bossiness while attempting to direct the script was generally not met by resistance or parody. In turn one, Sarah determines which children will play the various roles. In turn three, Stan complies with Sarah’s directions to go to bed in the imaginary prison before introducing the object of the locked door into the script.

1. Sarah: She’s the princess [She points to Jenny]. I’m the queen. She’s the little girl. [She points to Mary]. And he’s the monkey. [She points to Stan].
2. [The children begin to act out their various roles].
3. [The researcher retreats from the bedroom and repositions herself outside the bedroom door].
4. Sarah [pointing to Stan]: This is where you go to prison. Go to bed.
5. Stan: O.K. I go to bed. [He points to the closet door]. You have to unlock it.
6. Sarah: No, there’s a padlock on it. I did the top too.

Here, it appears that Sarah’s adoption of the adult role of queen within the agreed genre of pretend play facilitates her ability to direct the actions of her peers.

7.7 Case study students' construction of identity

In relation to the concept of voicing (Bahtkin, 1981, 1984, 1985), Sarah's, Jerry's and Tom's construction of identity can be explicated as an internalisation of the words of others. As Sarah, Jerry and Tom used language to communicate, they used the situated voices of peers or pedagogical leaders. They also began to view themselves as members of a Catholic community and speakers of English and/or LOTE. In this vein, the students' use of "I" reveals and constructs a personal self that is intertwined with the languages and voices of others situated in the community organisation of culture. This dependence on the presence of others to assemble a perception of self was observed for all three case study students throughout the "teaching experiment".

In traditional spaces related to students' construction of identity, the revoicing patterns of "directed ventriloquation" and "ventriloquation" were revealed through the privileged speech genre of prayers. Here, teachers chose English prayers that integrated popular religious themes such as serving God and giving thanks to promote students' personal and social identity as English-speaking Christians and members of a Catholic community. In particular, when Sarah, Jerry and Tom were asked to lead the class in prayer, they appeared to ventriloquate or master the script of collectively reciting a text by heart. During these prayers, Mr. O'Hara consistently supported the students' ventriloquation by reciting alongside them.

It can be argued that this ritualised support system facilitated the students' automatic reproduction of the appropriate script. As the students came to master their script, the context clues provided by the written prayers displayed in the classroom were unnecessary. This automatic ventriloquation can be viewed in light of situated voices articulated on various occasions in the school community. For example, teachers promoted the revoicing pattern of directed ventriloquation by using the overhead projector to point to the words while students collectively sang pre-determined hymns. The theme of these English hymns focused on the concept of members of the Christian faith being united in a common family.

As they began to communicate using LOTE in non-traditional spaces, the case study students revoiced using the pattern of appropriation. When Sarah, Jerry and Tom appropriated linguistic expressions in French or Danish or spontaneously used pedagogical material in French, Dutch or Danish, they manipulated cultural tools in diverse learning environments. This shift from the interpersonal towards the intrapersonal was observed as the formal learning environment of the “Language and Culture Awareness Programme” provided students with regular exposure to linguistic diversity.

However, several contextual and social factors mediated Sarah, Jerry and Tom’s ability to self-regulate and share their knowledge of LOTE with new partners. The students’ appropriation also appeared to depend on situated voices (pedagogical leaders or peers), that supported experimentation with LOTE languages. For example, during “Literacy and computer” (see Appendix K, Table 7, 13/3/98), Jerry’s voice as a user of French was expressed by resisting my suggestions to use a specific type of French pedagogical material in the accepted manner. In “Danish code breaker” (see Appendix K, Tables 6, 7 & 8, 11/3/98), Sarah’s mother provided information and feedback in the formal class setting that extended students’ curiosity about Danish. On the other hand, dialogic interaction observed in “Tom and the learning centre”, whereby Mr. O’Hara denied Tom access to a multilingual activity, may have limited Tom’s perception of himself as a user of LOTE (see Appendix K, Table 8, 3/3/98). Similarly, the formal school environment generally appeared inadequate in providing Jerry with appropriate scaffolding to decrease his dependence on written texts and increase his ability to use oral language(s) with peers.

7.8 The implementation of the “teaching experiment” in a community organisation of culture

The previous sections of this chapter highlighted the change observed across three case study students’ learning and development during a “teaching experiment” that involved a range of activities conducted in LOTE and English. Whilst the results focused on interpreting the case study students’ “voices” as

members of a classroom, the practices can be further explicated from a socio-cultural perspective by examining the impact of the “teaching experiment” on the surrounding fields in the community organisation of culture. First, the socio-cultural context into which the “teaching experiment” was implemented is described by revisiting the surrounding fields of society and school. Next, the cultural and socio-structural elements relating to the fields of school and family, which were reconfigured as a result of the “teaching experiment”, are discussed.

7.8.1 Society and school

The surrounding field of society, the creation and implementation of Australian literacy and language policies at the Commonwealth and Diocesan levels were analysed in Chapter Three. This document analysis highlighted the complexity relating to value positions that promoted social justice, expression of identity and response to a diverse society. The value of social justice was described as being positioned within diverse “voices”, that focused on the common theme of providing equal opportunities for Australians. In addition, the value of expressing identity was conceptualised from contending and related positions that revolved around competing definitions of Australian identity. The predominant definition highlighted Anglo-Celtic and Catholic heritage, whilst a contending definition involved citizens of diverse socio-cultural and linguistic background in the nation’s conscience. Finally, the value of responding to socio-cultural and linguistic diversity was viewed as being positioned from a variety of “voices”, that ranged from tolerance to acceptance of diversity. It can be argued that up until the 1980s, these “voices” expressed a rather ethnocentric version of Australian multiculturalism. Beginning in the 1990s, multiculturalism became associated with the politics of economic rationalism; hence, the development of a number of Asian language policies promoted the learning of LOTE for economic rather than cultural reasons. Attention to European languages was minimal in these same policies.

At a more micro level, it can be argued that these contending and related values were adopted, appropriated or rejected by diverse “voices” within the school’s cultural and socio-structural system. For example, the issue of

implementing a LOTE programme at Saint Gabrielle's School provoked a range of responses from parents ranging from racism to conditional support. In addition, the structure of the school's LOTE programme, which focused on providing relief time for classroom teachers, appeared inadequate. Finally, the perceptions of parents and teachers regarding educational programmes designed to promote socio-cultural diversity ranged from acceptance to rejection.

Despite these contending and related "voices", it can be argued that the "teaching experiment" was implemented in a school where students were taught that academic and social success was facilitated by keeping the peace; following rules rather than questioning social injustice; publicly identifying themselves as Catholics via the traditional practices and rites of Catholicism; developing strong literacy skills in English; and following the routine set of dispositions determined by the school's administration.

Thus, the environment was characterised by pressure to conform to pre-determined ways of being and acting.

7.8.2 The impact of the "teaching experiment": School and family

The possibilities and constraints for cognitive and social change were illuminated by tracking the case study students as they became members of a community of learners. However, the implementation of the "teaching experiment" inadvertently provided possibilities and constraints for other actors in the community organisation of culture. The reconfiguration of socio-structural or cultural elements within the surrounding fields of family and school by the "teaching experiment" can be described by examining the perceptions and actions of various actors in the community.

7.8.2.1 School

Mr. O'Hara partially adopted the goals of the "Language and Culture Awareness Programme". As illustrated in the following extract taken from the teachers' interview, Mr. O'Hara perceived the cognitive benefits of teaching

LOTE programmes at primary school as being related to establishing conceptual links across languages:

They [the students], might be able to see a relationship. Because English is such a confusing language to learn. Sometimes just learning another language might be able to put that something that they've done in English into perspective. They might be able to relate to it somehow.

In particular, Mr. O'Hara viewed in a positive manner the cognitive and social impact of introducing the "Language and Culture Awareness Programme" into his classroom. As illustrated in a second extract taken from the teachers' interview, Mr. O'Hara's perception of the programme's success in his classroom was linked to my use of teaching practices that developed students' interest in LOTE, integrated students' previous knowledge into lessons and strengthened the socio-cultural connections between home and school:

I think it works a lot better in our class. I think it's a lot better. It's a shame we don't do more, because they [the students], love it. You can tell that they love it and they sit there and they're interested. They've had exposure to it before as well. And then getting parents in from different countries. I've heard parents sort of talk about whatever is going on in the class. They're [the students] are starting to accept their backgrounds as well. That's all positive.

Despite the fact that Mr. O'Hara perceived the teaching of LOTE at the primary level in a positive light, his teaching practice reflected only a partial and momentary up-take of the goal of promoting socio-cultural and linguistic diversity. Whilst Mr. O'Hara provided a classroom area in which multilingual posters were displayed for students at the beginning of Term one, the integration of linguistic diversity in the classroom was limited in both time and space. Such displays were restricted to one corner of the room and were replaced by monolingual English material at the end of the term. In addition, apart from his initial enthusiasm for the programme, during bilingual shared story experiences, Mr. O'Hara generally prepared his future lesson plans or left the classroom to complete administrative tasks. Finally, throughout the "teaching experiment", Mr. O'Hara attempted to pronounce words in French or Danish on only two occasions. For example, during "Danish text user" (see Appendix K, Table 6,

11/3/98), Mr. O'Hara spontaneously offered to distribute the Danish pancakes prepared by Sarah and her mother and attempted to pronounce the word "Tok". Following the food tasting activity, Mr. O'Hara took the remaining pancakes downstairs to the staff room and shared them with the other teachers.

Mr. O'Hara's reluctance to consistently engage himself in the goal of promoting socio-cultural and linguistic diversity can be explained by various factors. First, Mr. O'Hara's pattern of participation was consistent with the common perception at St. Gabrielle's School that the importance of LOTE classes for classroom teachers involved non-contact time. Second, Mr. O'Hara's momentary engagement during the food-tasting activity can be viewed in light of the recent trend in multicultural education that presents minority cultures by focusing predominantly on the arts or other obvious manifestations of cultural differences. Finally, it can be argued that Mr. O'Hara engaged in the programme in a manner that was consistent with the constraints imposed by his linguistic background and perception of self. As observed in the following extract, Mr. O'Hara perceived himself as a monolingual English speaker, who had little experience or knowledge of LOTE languages:

We had the opportunity to study it [LOTE], at school. The only one I did was French, in Grade 7 and 8, and I suppose that was a time when I was a teenager, so I was worried about other things and not really about that.

At the school level, the impact of the "teaching experiment" was revealed generally via the interest displayed by other actors, such as classroom teachers and the school principal (Sr. Bernadette). Initially, Sr. Bernadette's perceptions of the research project can be described as positive. After listening to my explanations regarding the aim of the project and my requests for obtaining access to the school, Sr. Bernadette responded in an accommodating manner. She invited me to a school staff meeting to explain the aims of the project and the time commitments involved for teachers choosing to participate. When the participation of two classroom teachers was confirmed, Sr. Bernadette continued to support the project by commenting about the enthusiasm it had generated in a number of Year 4 parents and by signing the appropriate documents relating to ethical clearance.

Sr. Bernadette's support for the project did not appear to be closely linked to its academic or socio-cultural aims. When she commented that the programme would be successful because of my participation, it can be argued that the support displayed was conditional and linked to perceptions of my ability to adopt the role of pedagogical leader. Over a two and a half year period prior to the project, I had successfully adopted various roles in the school, such as relief teacher, contractual teacher and parent volunteer. In this sense, Sr. Bernadette appeared to relate the success of the programme to the trust which she had developed in me as a committed teacher and member of the school community.

Such perceptions may have limited the image of the researcher to that of a local teacher and parent committed to the school community. They may also partially explain Sr. Bernadette's inconsistent support of the project on a long-term basis. In particular, a crucial incident, which took place at the beginning of March, 1998 emphasised the inconsistent nature of Sr. Bernadette's support. When a replacement teacher was urgently needed in a Year 3 classroom for the remainder of Term 1, I was forced to choose between completing the research project under conditions stipulated for recipients of APA scholarships and fulfilling my sense of duty as a committed parent and teacher of the school. When I refused the deputy principal's request to replace the Year 3 teacher, who was absent due to illness, Sr. Bernadette expressed explicit disappointment in my choice. She stated that I had chosen the wrong year to undertake the study and obtain a scholarship.

Here, Sr. Bernadette's concern about school staffing can be partially explicated in light of limited human resources available to educational institutions located in Outback City. Hence, the complex challenge of meeting the practical needs of school communities located in isolated areas may limit administrators' time to reflect on issues such as promoting LOTE learning and embracing socio-cultural and linguistic diversity. In addition, similar to Mr. O'Hara, Sr. Bernadette engaged in the programme in a manner that was consistent with the constraints imposed by her socio-cultural and linguistic background. Born in Australia of

Irish descent, Sr. Bernadette was a monolingual English speaker, who had little experience or knowledge of LOTE languages.

The impact of the “teaching experiment” at the school level was also revealed in terms of various classroom teachers’ support, which ranged from momentary interest to an appropriation of specific goals promoted by the “Language and Culture Awareness Programme”. For example, on several occasions during the “teaching experiment”, various classroom teachers inquired about the progress students were making in relation to the research. When I replied that the results were promising and the students were progressing, these teachers made evaluative comments such as “That’s interesting” or “That’s good,” before changing the subject of conversation.

On one occasion, an inquiry was made regarding the goals of the research. When the music specialist asked me what I was actually studying, I briefly explained the aims of the research. She responded with the following statement, which can be interpreted as a fleeting form of encouragement: “That sounds like a lot of work. Good luck.” On another occasion, Mrs. White, a Year 4 teacher displayed interest in implementing an activity that was undertaken during the “teaching experiment”. Following Year 4O’s excursion to Outback City Library, Mrs. White, enquired about the procedures used to plan the outing. She understood that Year 4O students enjoyed the activities and wished to plan a similar outing for her class. However, Mrs. White’s interest in the project can be described as transitory and superficial. Although I relayed the pertinent information, Mrs. White did not act on her proposal by making a booking at the library.

In contrast to this transitory support, it can be argued that during the “teaching experiment” Miss Jones (a Year 6 teacher), appropriated the goals of the “Language and Culture Awareness Programme” on a number of occasions. Early in the “teaching experiment”, Miss Jones willingly accepted my presence in the classroom as a observer participant and interviewer on the required occasions. However, she also extended an open invitation for me to return to the classroom to observe or ask questions as necessary. As illustrated in the following extract

taken from field notes, Miss Jones also clearly supported the goal of making students aware of socio-cultural and linguistic diversity.

I feel that what you're doing with the kids is really important. The kids need to be aware that there are different languages in the world and different ways of looking at the world.

During the main study, Miss Jones invited me to participate in her bi-weekly lunch hour book club, whereby Year 6 students shared books through round table discussions that included critical literacy issues. More importantly, it can be argued that by appropriating the goal of promoting linguistic diversity, Miss Jones created repercussions in the school, that were revealed in the actions or utterances of various actors. For example, following an Arts Council Performance, when the French-speaking African dance troupe provided a question period for the school audience, Miss Jones encouraged me to ask a question in French. As we quietly reflected on what question to ask, Mrs. Cruz and Mr. Smith, who were standing next to me, offered suggestions. Here, the search for an appropriate question transformed into a co-operative discussion. As a group, we agreed that I would ask a question regarding the location of the Ivory Coast. When I asked the question in French, the lead performer repeated the question in French before answering in English.

The repercussions of Miss Jones' request for me to ask for information in French were also observed in student utterances. Following the performance, an early primary student approached me and asked if I was able to speak French. As illustrated in the following extract taken from a Journal entry (29/3/98), Student A entered into dialogic interaction with me by asking a question that related to awareness of linguistic diversity. In turn two, as I responded with a one word answer, it can be argued that the traditional patterns of speech were reversed. In turn three, these speech patterns continued in the same vein as Student A asked an additional question. As Anna (a student in Miss Jones' class) approached the group and initiated a statement, the speech patterns widened to include triangular interaction involving peer-peer and teacher-student utterances. Finally, in turn 8, when Student A responded "Cool" to the notion of another student speaking

French, it can be argued she accepted linguistic diversity as a valid phenomenon in the school community.

1. Student A: Do you speak French?
2. Researcher: Yes.
3. Student A: Did you learn it in high school?
4. Researcher: Yes. But I started learning it in primary school.
5. Anna [She refers to my daughter, Jenny a Year 5 student]: Jenny speaks French too.
6. Student A: Really?
7. [Anna nods].
8. Student A: Cool.

On the one hand, it can be argued that Miss Jones' enthusiasm for the goal of promoting diversity was strengthened as a result of the "teaching experiment". On the other hand, as illustrated in the following extract taken from the teachers' interview, Miss Jones' past experiences in Papua New Guinea may also have contributed to the manner in which she participated in the "teaching experiment".

In primary school, we had to be able to speak pidgin English. Also, I was exposed to German, French, Chinese, Japanese ... all of those different languages in an international primary school. Education was based around pidgin English. It was taught at school in P.N.G.

Here, it can be argued that due to her background, Miss Jones identified with me as a "fellow traveller" who had previously experienced the phenomenon of migrating to a host country and being exposed to various languages.

7.8.2.2 Family

The reconfiguration of socio-structural or cultural elements within the surrounding fields can be further explicated via an analysis of Sarah, Jerry and Tom's mothers' participation in the "teaching experiment". Viewed as patterns of revoicing, the engagement of these three mothers can be described as ranging on various occasions from "appropriation" to "directed ventriloquation". For example, it can be argued that by responding to the request to transport students to the library excursion, Mrs. Polkowski and Mrs. Hogan engaged in a traditional avenue of parental participation, which can be viewed as "directed

ventriloquation". Here, although the "teaching experiment" promoted home-school connections, the mothers' participation was controlled by the teacher and limited to the act of transporting students to and from the library.

However, in different manners, both Mrs. Yeppison and Mrs. Hogan appropriated my initial suggestion to read a bilingual story to the class. This form of parental participation can be described as non-traditional, in that it allowed the mothers to self-regulate their engagement in the "teaching experiment". Although Mrs. Hogan refused my invitation to conduct a bilingual shared reading experience in the classroom, she transformed the initial request into an individualised form of parental participation. Mrs. Hogan provided scaffolding by not only lending me written texts and games in French, but also by explaining how she used them with her children in the home setting. Guided by Mrs. Hogan's explanations, I shared this material at a later date with students in the formal class setting.

Mrs. Yeppison also succeeded in appropriating the invitation to conduct a bilingual shared reading experience. In the classroom setting, Mrs. Yeppison extended the story reading by discussing her family's history, displaying pictures and objects and offering traditional Danish pancakes for tasting. Outside the classroom, Mrs. Yeppison continued to appropriate the aims of the project by regularly taking Sarah to visit the LOTE section of the city library, attempting to speak Danish more often at home and asking questions about the information provided in the LOTE newsletter.

On a more abstract level, Mrs. Yeppison's presence in the classroom can be interpreted as the integration of an informal role into the formal script of class learning situations. As Sarah and a number of other students' increased their initiations, the interweaving of these informal and formal elements appeared to facilitate the widening of the traditional IRE format of speech patterns normally observed in the classroom setting. By visiting the classroom as a pedagogical leader whose home literacy practices and perceptions of LOTE learning were consistent with the goal of promoting socio-cultural and linguistic diversity, Mrs. Yeppison briefly succeeded in bridging the chasm observed between the socio-

cultural and linguistic diversity in Outback City and the general absence of institutional support for such diversity. In this sense, meeting the challenge of conducting a bilingual shared reading experience appeared to have provided a new sense of community for Mrs. Yeppison.

Chapter 8

CONCLUSION

In several industrialised countries over the past two decades, the question of integrating diverse socio-cultural perspectives into the school curriculum has given rise to a number of governmental policies, educational programmes and academic studies (Berthelot, 1991; Commonwealth Government of Australia, 1994; Heath, 1983, 1986(a), 1986(b), 1988; Kambertelis & De la Luna, 1996; Olneck, 2000). The present study provides insights into how these initiatives actually occur in specific locations and within the lives of children, parents and teachers. It provides an opportunity to reflect on whether Australia's recent educational initiatives are meeting the needs of a diverse socio-cultural and linguistic population. The investigation was underpinned by a socio-cultural perspective, which views literacy practices as embedded in the social environment and relationships established between individuals, communities and governments. The study involved identifying significant aspects of three case study students' learning and development in a primary Catholic school, but also framed the findings within a cultural discourse of values and practices.

The study addressed two principal research questions. First, during a "teaching experiment" involving a range of activities conducted in LOTE and English, how did students' learning and development change in relation to the following categories: use and understanding of language, learning management, social interaction and construction of identity? Second, how can the practices revealed during the "teaching experiment" be understood in terms of broad cultural and socio-structural fields?

In light of the results of the present study, a number of conclusions can be drawn. First, the design and implementation of the "teaching experiment" proved to be a powerful socio-cultural research strategy for examining student learning and development from a holistic perspective. Based on an innovative type of experiment introduced by Vygotsky (1926/1991), this strategy promoted the active intervention of the researcher into the psychological and cultural processes being studied. The "teaching experiment" allowed me to adopt the diverse roles of researcher, teacher and parent, which proved advantageous for the exploratory and qualitative nature of

the study. By alternating between diverse roles, I gained the trust of numerous actors in an isolated community of the Australian outback. As I worked and played alongside friends, colleagues and acquaintances, I gained numerous unexpected opportunities to observe the setting from the points of view of “insider” and “outsider”. This flexibility facilitated an intense and prolonged contact with the community, which was vital to the success of implementing a programme in a context of social and geographic isolation. In these multiple roles, I was placed at the centre of an emergent set of changes and adjustments as the children, their families and the community participated in a programme to extend and value socio-cultural and linguistic diversity.

The reciprocal relationship between the socio-cultural theory and extended observation and data collection during the “teaching experiment” allowed for a rich representation of the dynamic and evolving realities of the classroom. Frequent observations permitted the gathering of repeated evidence concerning the unforeseen and unexpected ways that students expressed new practices, across a range of linguistic and physical contexts. Used in conjunction with a number of other socio-cultural research strategies, the “teaching experiment” successfully provided environmental change that temporarily disrupted the existing ways of being in the community organisation of culture. Under conditions involving scaffolding and LOTE learning, students were exposed to situations that acknowledged alternative values, such as exploring a diverse socio-cultural environment and establishing collaborative relations of power. The case study students (Sarah, Jerry and Tom), expressed new linguistic understandings by making conceptual links or analysing the syntactic and grapho-phonetic structures across languages. Further, students and parents temporarily adopted or shared the role of expert.

Second, it can be concluded from the present study that the investigation of the three case study students’ learning and development was enriched by the macro-micro perspective of analysis created in the emergent model of a community organisation of culture. This emergent model highlighted the intersection at the local level relating to a multiplicity of contending socio-structural and cultural fields. At the micro level of analysis, an adaptation of the work of Mehan (1979, 1993) and Bahktin (1981, 1984, 1985) provided a sequential framework that considered the shifting and

multiple layers of classroom discourse. As utterances were described in relation to preceding and subsequent actions, the emergent model highlighted a dichotomy between patterns of revoicing, such as “directed ventriloquation” in traditional teacher-directed spaces and “appropriation” in non-traditional student-directed spaces.

On a macro level, an integration of concepts developed by Allaire and Firsirotu (1984,1988) Cummins (1996) and Luke (1992) extended the understanding of local activities in terms of broader cultural and institutional values. In this sense, the research model provided insight into the intersection of the practices and values of individuals, families and institutions, which punctuated daily social interaction. Further, a description of the movement between and within the surrounding fields of society, school and family situated the local process of teaching and learning in a context of a more general cultural and institutional process. For example, in certain traditional spaces revealed during the “teaching experiment”, the case study students’ behaviour was consistent with the valued form of interaction at the school, which involved sitting, standing or praying only when summoned by a teacher.

Third, results from the present study deepen the concept of appropriation (Vygotsky, 1978), which has been refined since the 1980s to include the notion of community membership (Beaumont, 1999; Dyson, 1987; Renshaw, 1996). In particular, the use of a socio-cultural perspective in both first and second language learning facilitated the identification of previously unmapped links between LOTE learning and the manner in which students construct their identity across diverse settings. As Sarah, Jerry and Tom began to appropriate linguistic expressions in French or spontaneously use pedagogical material in French or Danish, they transferred cultural resources from one learning experience to another, for example from school to home or LOTE to first language settings. Using the concept of voicing (Bakhtin, 1985, 1988), Sarah, Jerry and Tom’s appropriation in the area of LOTE learning was explicated as an internalisation of the words of others. Here, by positioning themselves explicitly as “author” and “agent” through the use of the subject “I”, the three case study students revealed a complex sense of identity- an identity that was intertwined with the languages and voices of others, who held membership in the community.

In traditional spaces, students were centrally positioned as English-speaking Christians in a Catholic community. These social and personal identities were formed in ritualised school practices. During these practices, students used the subject “T” in conjunction with “scripts”, such as singing hymns and reciting prayers. However, as Sarah and Tom applied their knowledge of French, Danish or Dutch to communicate, they began to view themselves as speakers of LOTE. Here, students used the subject “T” in connection with newly discovered abilities that affirmed an emerging sense of self. It can be argued that this affirmation related to intellectual challenge and allowed case study students to apply information gained in a preceding context while harmoniously expressing membership in two groups: the Anglo-Celtic monolingual majority and the minority of first language English speakers who use LOTE.

In particular, our understanding of appropriation was extended by considering the intersection of micro and macro contexts between the surrounding fields of family and school. In traditional spaces at school, observations revealed that Jerry and Sarah identified only peripherally with their home-based minority linguistic and cultural groups. However, as they were given multiple opportunities to work with partners of varying ages in formal and informal bilingual settings, these students participated in activities characterised by co-operation and inclusion, which intersected with the value of building multiculturalism through democracy. This focus on democratic multiculturalism was a key policy and value at the Commonwealth level. Here, it can be argued that via the process of appropriation in particular non-traditional spaces, Jerry and Sarah affirmed their status as class members with diverse cultural and linguistic backgrounds and constructed a hybrid version of Australian identity. These changes in identity resulting from the process of appropriation served to widen the Anglo-Celtic definition of self.

Fourth, a description of the phenomenon which has been termed multi-tiered scaffolding in this dissertation extends the accepted notion of scaffolding (Bruner, 1983; Rogoff, 1986; Vygotsky, 1978, 1986). Under particular conditions, a zone of proximal development was created for students through the process of sequential, triangular interaction that involved the interplay between a multiplicity of past and present “voices”. Here, scaffolding comprised sequenced partnerships involving at least three individuals. The first partner provided scaffolding for a second partner.

The second partner then provided scaffolding for a third partner(s). Whilst the second round of scaffolding often occurred almost immediately following the first round, it sometimes took place several days later in a new context.

Multi-tiered scaffolding coincided with a context of informality and non-competitiveness and a “voice” of authenticity, which was momentarily adopted by at least one member of the partnership. In LOTE learning contexts, it is interesting to note this authentic “voice” was sometimes articulated by a younger aged bilingual peer. On one occasion, as a parent adopted the role of teacher in a LOTE context, she expressed a “voice” which served not only to scaffold students, but also to create a wider sense of community for herself. In such instances, successful authenticity appeared to relate to the perceived academic or linguistic competence of a speaker, rather than the ability to pre-determine and control the actions of others. On a broader level of analysis, the social interaction observed in such literacy activities that spanned both English and LOTE learning revealed socially-just spaces which promoted collaborative power relations for a democratic and multicultural society.

Fifth, findings from the present study confirm and/or extend statements previously formulated by a number of researchers investigating the areas of LOTE and language learning. These case study results confirm the hypothesis generated by Cummins (1993) and Porter (1990) that explains linguistic achievement in LOTE learning via an integration of the “time-on-task” factor and a number of other cultural and socio-structural factors which mediate the effects of time spent studying languages. Whilst the “teaching experiment” modified the learning environment by increasing the amount of time students were exposed to diverse socio-cultural and linguistic experiences, a number of socio-cultural and contextual factors, such as physical arrangement, group size, formality of the context and the nature of the guidance offered influenced the students’ use and understanding of language. In this sense, results revealed during traditional teacher-directed spaces in LOTE contexts were consistent with statements related to the development of linguistic competence drawn from socio-cultural research conducted in the area of first language learning. Cazden (1985, 1994) Fraser and Williamson (1991) and Mehan (1979) described traditional adult-child interaction in formal educational institutions as rigid and aiming to regulate the cognitive input offered to children in pre-determined directions.

Similarly, results in this study extend the description of metalinguistic awareness in children by highlighting its evolving nature in a variety of contexts over time. Whilst the area of metalinguistic awareness in children has been well documented over the past two decades, the majority of researchers have investigated children's conscious reflection on language primarily from a traditional method that utilises experimental and control groups. For example, Bialystok, (1991) Cummins, (1991) Diaz and Klinger (1992) studied groups of young bilingual children by focusing on the individual child's ability to recognise various language components during multiple activities, without considering the influence of social interaction or context during multiple activities.

In contrast to these studies, which were based on quantitative data, the qualitative approach used during the "teaching experiment" allowed for the tracking of students' evolving reflection on language in a variety of linguistic contexts over a period of five months. Results indicated that at the beginning of the study, Tom's desire to regulate certain aspects of his reflection on language surfaced in the form of questions regarding diversity across language and the composition of written words. As the study progressed, Tom's reflection on language evolved from focusing on the spelling of words to searching for structural patterns across language. This progression appeared to coincide with conditions involving guidance provided by a supportive pedagogical leader. For example, during dialogic interaction with Sarah's mother, Tom searched for conceptual links between English and Danish. When speaking to me, Sarah also made a statement indicating her awareness that routine courtesy expressions existed in multiple languages.

In addition, findings from the present study add nuances to the views of Ventriglia (1982) and Vygotsky (1986) that define the learning of a second language as the translation or relabelling of objects in a new language using well developed concepts in the first language. Whilst Ventriglia extended these views to include the processes of crystallising and criss-crossing, whereby children choose to identify with one or more languages, these descriptions trace a distinct boundary between the social and cognitive planes of learning. In this sense, the present analysis widens the

description of translation to include the effects of the dynamic interplay between literacy, culture and cognition.

Data gathered from repeated observations in informal and formal settings facilitated a description of translation that considers not only the act of labelling, but also the appropriation of linguistic concepts, which were intricately linked to the construction of identity. For example, when a child uses their knowledge of a second language to explain information in a first language setting to a less experienced peer, the creation of conceptual links across languages is necessarily embedded in social and contextual factors. Results from the case studies indicated that under informal learning conditions, the case study children sometimes used their knowledge in one language as a cultural tool to support the learning of peers in another language. As knowledge in a LOTE language was appropriated and used in meaningful contexts, such as explaining the rules of a board game or extracting meaning from a greeting card, the children also experienced a momentary shift in identity. Their role had evolved from one of novice to that of expert. On a broader level, these examples of translation occurred in informal and home settings, which were consistent with a cultural discourse that acknowledged the benefits of bilingualism.

The present study has promoted insight into a specific field site and ongoing discussions relating to the links between students' utterances, actions and the socio-structural and cultural fields embedded within a community organisation of culture. However, it is important to note that due to its qualitative nature, the research is proposed as one of many possible reflective representations of three students' learning and development. Because the research sample is not representative, the application of results to other settings must be made with caution and should account for diverse historical, political and socio-cultural factors.

In domains newly explored by this study, further research is needed to document student learning and development. For example, future studies could explore the process of scaffolding in LOTE learning through repetitive and prolonged observations of informal group activities involving younger aged bilingual peers who assist older, monolingual group members. In addition, future research could extend understandings of the evolving nature of children's metalinguistic awareness by

focusing on the use of qualitative strategies, such as the “teaching experiment” and a prolonged period of data collection.

Despite the limits imposed by the qualitative nature of the study, the findings locate issues of LOTE learning within a cultural discourse of values and practices. In this sense, a number of issues relating to LOTE, which surfaced at St. Gabrielle’s School, can be discussed more generally in terms of implications for teaching practice and curriculum design. First, the academic success experienced by the students during Mrs. Yeppison’s bilingual shared story experience highlights the importance of re-examining the role of parental participation in schools, particularly in relation to LOTE classes. Second, the structure of the LOTE programme at St. Gabrielle’s School, which focused on providing relief time for classroom teachers parallels the wider issue of local LOTE initiatives being silenced through neglect and piecemeal implementation, rather than oppression. Third, the momentary and fleeting interest generated by the “teaching experiment” in the general school community indicates the need to address the more profound problem concerning the marginal place accorded to LOTE in the regular school curriculum. Finally, the constraints and possibilities for identity construction observed in St. Gabrielle’s community emphasise the necessity of widening the Anglo-Celtic, Christian definition of Australian identity that currently pervades curriculum materials and teaching strategies.

The results of the present study illuminate a number of strategies relating to the teaching of LOTE in primary schools. By offering students multiple opportunities to work with partners of varying ages in informal and formal bilingual settings, LOTE teachers can promote students’ sense of belonging to a diverse socio-cultural and linguistic community. In particular, bilingual shared story experiences can be used in both LOTE and English classes to create links across subject learning areas. To widen the traditional approach taken to LOTE teaching, which generally focuses on presenting minority cultures and languages in segmented time slots, LOTE teachers can observe students during formal shared story experiences and in the informal social interaction which precedes or follows these activities. In this often spontaneous interaction, practitioners can use scaffolding to allow students to appropriate or extend their knowledge of languages. Furthermore, regular monitoring of students’ speech and gestures with a variety of partners during such interaction will facilitate a

holistic approach to LOTE planning and assessment. These observations will be useful for compiling student portfolios, which include components such as self-assessment and anecdotal entries.

This study has allowed me to witness temporary change related to the accepted ways of becoming literate in a predominantly Catholic and Anglo-Celtic school located in the Australian outback. Whilst my professional role as researcher and teacher in class 4O has ended, my personal journey as a migrant parent aiming to promote bilingualism continues. The relocation of my family to Perth (Western Australia), which has often been described as one of the most isolated and monolingual cities in the world, has provided further opportunities for me to reflect on the teaching and learning of LOTE in Australian schools.

A number of issues related to the implementation of LOTE programmes in primary school have re-surfaced in Perth due to my children's enrolment at Catholic schools. First, it appears common practice for administrators to invite parents to participate in diverse school activities such as, selling goods in the Tuckshop, assisting with sporting events and reading with individual students. However, an invitation for parents to participate in LOTE classes appears to be non-existent. Second, LOTE programmes appear to receive little or no publicity, due their marginalisation from the regular school curriculum. On a physical level, LOTE displays are rarely exhibited in schools. Weekly assemblies are conducted exclusively in oral English. At a cultural level, students are consistently congratulated for academic and athletic achievements, particularly with respect to Mathematics, English and swimming. Awards relating to students' participation in LOTE are generally absent from school assemblies and newsletters.

Similar to the manner in which LOTE policies were translated, appropriated or resisted through ritualised practices in St. Gabrielle's community, it can be argued that daily practices observed within WA's Catholic education system promote a culture that silences LOTE programmes through neglect. Still, in the informal home context, the intermittent interest that my children have displayed for LOTE learning reinforces the notion that a multiplicity of contending and related fields exists in school communities. Despite the problems related to the implementation of primary

LOTE programmes, my children have been able to momentarily appropriate knowledge introduced in second language learning in the classroom.

This appropriation appears to be linked to guidance offered from a supportive partner in an informal setting. Recently during a home-based conversation which took place over dinner, our overseas guest explained how his young daughter was being raised to communicate in three languages. My 6 year old daughter, who was attending Year 1 Italian LOTE classes replied “I can speak some Italian.” Upon her brother’s request, my daughter named some Italian words. Our dinner guest then proceeded to compare the pronunciation of various words in Italian and French. With assistance from various members of the family, my daughter and son compared the pronunciation of numbers in three languages: French, Italian and Spanish.

Through the process of multi-tiered scaffolding, these informal learning situations allowed my children to spontaneously reinforce and extend their LOTE learning in the home setting. However, these types of home-school connections occur infrequently and momentarily. Due to marginalisation within the primary school curriculum, LOTE teaching and learning are generally restricted to the thirty minute time slot during which a specialist teacher addresses students. The integration of LOTE classes into the mainstream curriculum and a diversification of teaching strategies to promote home-school links are factors that will facilitate the adaptation of Australian schools to diversity. On an institutional level, an effective adaptation to socio-cultural and linguistic diversity will comprise not only the local dynamism of LOTE teachers, but also a long-term collaboration between the various fields of educational communities: governments, dioceses, schools, classrooms and families.

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APPENDICES

APPENDIX A
INTERVIEW PROTOCOLS
(MAIN STUDY)

TEACHERS' INTERVIEW PROTOCOL

TEACHER'S PROFILE

- How many years have you been teaching?
- From what institution did you receive your teacher training credentials?
- What is your cultural background?
- What is your first language (mother tongue)?
- What language (s) do you use on a daily basis?
- Did you receive any LOTE training during the course of your education (primary, secondary, tertiary)? (Describe briefly).

QUESTIONS

1. Can you describe your philosophy or approach regarding the teaching and learning of literacy in the primary classroom?
2. Can you describe teaching practices which you use in order to implement this philosophy or approach in your classroom?
3. What strategies would you recommend to teachers to help students become better readers?
4. What strategies would you recommend to parents to help students become better readers?
5. What strategies would you recommend to students to help themselves become better readers?
6. How would you define the term “shared reading” in relation to the primary classroom?
7. Do you use “shared reading” as part of the literacy program in your classroom?
If yes..... Can you describe a typical “shared reading” session in your classroom?
8. When you read to your class, have you ever noticed that a student (some students) behaves or speaks in an unexpected or bothersome manner?

If yes... can you describe what the student(s) do or say?

9. How do you feel about what the student(s) do or say?

How do you act in this situation?

10. Is there a LOTE program at your school?

If yes... To what extent do you think regular classroom teachers participate in the LOTE program?

11. In your opinion, how do you think parents feel about LOTE programs (in isolated areas)?

12. Why do you think LOTE programs are taught at primary school?

13. How would you describe the ideal LOTE program in terms of :

- a) duration and frequency of program:
- b) time allotment in relation to other curriculum areas;
- c) specialist/classroom teacher involvement;
- d) parent involvement

14. What languages do you think should be taught in LOTE programs at primary school?

15. Scenario: Imagine it is two weeks into the new school year. Hicham and Fatima, two new students from Algeria, understand little of the teacher's instructions in English. When Hicham and Fatima sit together in the classroom, they speak in Arabic. How would you act in a situation like this?

16. Have you ever heard of the term "equity" used in relation to primary schools?

If yes... How would you define the term "equity" in relation to primary schools?

LOTE TEACHER'S INTERVIEW PROTOCOL

TEACHER'S PROFILE

- How many years have you been teaching?
- From what institution did you receive your teacher training credentials?
- What is your cultural background?
- What is your first language (mother tongue)?
- What language (s) do you use on a daily basis?
- Did you receive any LOTE training during the course of your education (primary, secondary, tertiary)? (Describe briefly).

QUESTIONS

1. In your opinion, how do you think parents feel about LOTE programs (in isolated areas)?
2. Why do you think LOTE programs are taught at primary school?
3. How do you feel about issues such as:
 - a) duration and frequency of LOTE programs;
 - b) time allotment in relation to other curriculum areas;
 - c) specialist/classroom teacher involvement;
 - d) parent involvement;
 - e) the choice of language(s) to be taught;
 - f) teaching strategies.

PARENTS' INTERVIEW PROTOCOL

QUESTIONS

1. How do you think “literacy” (reading, writing, listening and viewing) is taught at your child’s school?
2. What strategies would you like to see teachers use to help students become better readers?
3. What strategies should parents use to help students become better readers?
4. What strategies do you think students should use to help themselves become better readers?
5. Can you tell me what happens when you read to you child (children) at home?
or Can you tell me what happens when your child (children) read to you at home?
6. When you and your child (children) have a reading session (you read to them or they read to you), does your child ever behave or speak in an unexpected or bothersome way?

If yes... Can you describe what your child does or says?

How do you feel?

What do you say or do?

7. Why do you think LOTE programs are taught at primary school?
8. What languages do you think should be taught in LOTE programs at primary school?
9. Is there a LOTE program at your child’s school?

If yes.... To what extent do you think regular classroom teachers participate in the LOTE program?

1. How would you describe the ideal LOTE program in terms of :
 - a) length and intensity (how long and how often?)
 - b) time allotment in relation to other subjects
 - c) specialist /classroom involvement
 - d) parent involvement

11. Scenario: Imagine that it is two weeks into the new school year. Hicham and Fatima, two new students from Algeria, understand little of the teacher's instructions in English. When Hicham and Fatima sit together in the classroom, they speak Arabic. How would you like a primary school teacher to act in a situation like this?
12. Imagine that you are shopping at the Plaza. You walk into a shop called "Indian Foods and Spices". The clerk appears to be in the back room, so you ring the bell on the counter. While you wait, two other customers enter the shop and begin a conversation in another language (presumably Indian). The clerk arrives, smiling and says Hello to you in English. You tell the clerk that you wish to buy spices for making curry. The clerk continues to smile, but doesn't appear to understand
 - a) How do you feel in this situation?
 - b) What will you do now?
13. Have you ever heard of the term "equity"?
If yes... what do you think the term "equity" means in relation to primary schools?

STUDENTS' INTERVIEW PROTOCOL

QUESTIONS

1. How do you think somebody learns how to read and write?
- 2a) If someone were trying become a better reader, what would you tell them to do?
- 2b) If someone were trying to become a better writer, what would you tell them to do?
- 3a) How do your parents help you to learn to read and write?
- 3b) How do your teacher help you to learn to read and write?
- 4a) Do your parents read to you at home?
- 4b) What do you do when your parents read to you at home? or What happens when you read to your parents?
5. What do you do when your teacher reads a story to the class?
6. Can you name some languages other than English?
7. Do you know anyone who speaks a language other than English?
8. What language are you learning at school?
9. If someone wanted to learn a language other than English, what would you tell them to do?
10. Do you think you learn another language in the same way as you learn English?
11. Scenario: Pretend that you have a new friend named Yolanda. (Antonio will be used for male participants). You are invited over to his/her house for the first time. On Friday afternoon, you and Yolanda walk home from school. When you arrive at Yolanda's house, Yolanda's grandmother opens the door and says hello to you. Yolanda's grandmother speaks to Yolanda in another language for a few minutes. Then you go into the lounge room to play.
 - a) How do you feel about not understanding Yolanda and her grandmother when they speak in another language?
 - b) What could you do to understand some of Yolanda and her grandmother's words?

12. Scenario: Pretend that there is a new boy named Tchai in your class. Tchai doesn't speak or understand English very well. At break time, Tchai eats alone and doesn't play with other children. One day at break time, you are playing on the fort with some friends. Nearby, Tchai is standing alone. He is watching you play.
- a) What would you do for the remainder of break time?
 - b) How do you think Tchai feels?
 - c) How do you think you can help Tchai learn English?

APPENDIX B
PARENT QUESTIONNAIRE

PARENT QUESTIONNAIRE

Child's details

1. My child's name is _____
2. My child's birthplace is (city and country)_____
3. My child's birth date is_____

Parents' or Guardians' Birthplace

1. My birthplace is (city and country)_____
2. My partner's birthplace is (city and country)_____

Past language use

1. In which language(s) did you receive the majority of your education?

2. In which language(s) did your partner receive the majority of their education?

3. What language(s) did you use as a child at home?_____
4. What language(s) did your partner use as a child at home?_____

Present language use

1. What language(s) do you and your family use at home?
a) _____
b) _____
c) _____
2. How often do you use a language other than English outside the home?
Frequently_____ Sometimes_____ Rarely_____ Never_____

Parent's telephone number (optional)_____

APPENDIX C
ETHICAL CLEARANCE

OFFICE OF RESEARCH AND POSTGRADUATE STUDIES
CUMBRAE-STEWART BUILDING
RESEARCH ROAD

Ref. ETIRCS/M:LM

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3365 4455

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Telephone (07)

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Facsimile (07)

Graduate School of Education

Dear Ms Wendy Cumming-Potvin

Concerning: -Ethical Clearance for project

Project title: Exploring Students' Participation During Language Literacy And Culture Awareness Experiences In A Primary Classroom

Project No: B/208/GradSciEd/97/PhD

Your project has been approved by the Behavioural & Social Sciences Ethical Review Committee conditional upon a copy of gatekeeper approvals from involved schools being submitted to the Office of Research & Postgraduate Studies for our records, and the information sheets being released on letterhead. Please note that:-

(I) The Clearance number should be quoted on the protocol cover sheet when applying to a granting agency and in any correspondence relating to ethical clearance;

(ii) Clearance will normally be for the duration of the project unless otherwise stated in the institutional clearance:

(iii) Adverse reaction to treatment by subjects, injury or any other incident affecting the welfare and/or health of subjects attributable to the research should be promptly reported to the Head of Department and the Behavioural & Social Sciences Ethical Review Committee.

(iv) Advisers on 'Integrity in Research'

As part of the University's commitment to the institutional statement, "Code of Conduct for the Ethical Practice of Research" (1990), and the NH&MRC's "Statement on Scientific Practice", designated positions have been appointed as advisers on integrity in research. The Chairperson of each ethics committee acts in an advisory capacity to provide confidential advice on such matters as misconduct in research, the rights and duties of postgraduate supervisors, and procedures for dealing with allegations on

research misconduct within the University. The contact number for the Chairperson of each ethics committee can be obtained from the Ethics Officer.

Staff and students are also encouraged to contact either the Ethics Officer (3365 3924), the Assistant to the Ethics Officer (3365 4582) or Chairperson on other issues concerning the conduct of experimentation/research (e.g. involvement of children, informed consent) prior to commencement of the project and throughout the course of the study.

Yours sincerely



Jim Holt Ethics Officer

encs. cc: file Dr Peter Renshaw, Dr Christa Van Kraayenoord Graduate School of Education

THE UNIVERSITY OF QUEENSLAND

Institutional Approval Form For Experiments On Humans Including Behavioural Research

Chief Investigator Ms Wendy Cumming-Potvin
 Department Graduate School of Education
 Other Investigator(s) Dr Peter Renshaw, Dr Christa Van Kraayenoord
 /Supervisor
 Department Graduate School of Education
 Project title Exploring Students Participation During Language Literacy And
 Culture Awareness Experiences In A Primary Classroom
 Project Number B/208/GradSciEd/97/PhD
 Granting agency or degree enrolled: PhD

Comments:

Conditional upon a copy of gatekeeper approval from involved schools being submitted to the Office of **Research & Postgraduate Studies** for our records, and the information sheets being released on letterhead.

Name of responsible Ethics Committee:

Behavioural & Social Sciences Ethical Review Committee

This project complies with the provisions contained in the Council's document 'Statement on Human Experimentation and Supplementary Notes' and complies with the regulations governing experimentation on humans within your institution.

Name of Ethics Committee representative:

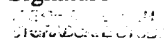
Dr C Peterson

Dept. of Psychology

Chair, Behavioural & Social Sciences Ethical Review Committee

Date 2/2/98

Signature

 Candida Peterson

Behavioural and Social Sciences Ethical Review Committee
University of Queensland
Cumbrae-Stewart Building
Research Road, Brisbane, Qld, 4072

Concerning : Ethical Clearance for Project: "Exploring Students' Participation during Literacy and Culture Awareness Experiences in a Primary Classroom

Project No: B/208/GradSciEd/97/PhD

Dear Mr. Holt,

The purpose of this letter is to confirm my approval of the project entitled "Exploring Students' Participation during Literacy and Culture Awareness Experiences in a Primary Classroom." Having previously discussed the objectives of the project, I have granted Mrs. Wendy Cumming-Potvin access to St Joseph's Primary School in Mount Isa.

Yours sincerely,

Sister Bernadette
Principal
Saint Gabrielle's Primary School
Outback City, Queensland

APPENDIX D
PARENTAL CONSENT FORM (PILOT STUDY)

LETTER ADDRESSED TO PARENTS OF CHILDREN PARTICIPATING IN PILOT STUDY

Dear parent/ guardian

Language and Literacy Project

Your child's school has agreed to take part in a study involving literacy and language learning. I am particularly interested to get information about how children participate in literacy activities in the classroom.

Permission has been obtained from the school principal and classroom teacher. This letter seeks permission for your child to participate in the study: Exploring Children's Participation in a Language and Culture Awareness Program in an Early Primary Classroom.

I will be in the classroom on two separate occasions. During the first occasion I will observe children participating in literacy activities conducted by the classroom teacher (approximately 2 hours). On the second occasion, I will ask some questions about reading and language to a small group of children (approximately 40 minutes). I will then conduct a storyreading session with a small group of children (approximately 40 minutes). During this storyreading session, a limited amount of French vocabulary will be introduced to the children. All of the activities are not unlike those that would occur during a normal school day. All activities will take place during normal school hours.

All information that is collected will be protected and is confidential. All information is stored under secure conditions. No names will be used.

I have enclosed a consent form for you to complete. If you are happy for your child to participate in this study, please complete the form and return it to your child's teacher.

Should you have any questions about the project, please contact me on 077 43 6069 You may also contact the supervisors of the study (Dr. Peter Renshaw, 07 3365 6497 and Dr. Christa van Kraayenoord, 07 3365 6521 Graduate School of Education, The University of Queensland), for further information about the study.

W.M. Cumming-Potvin PhD candidate Graduate School of Education University of Queensland

CONSENT FORM

FOR PARENTS/GUARDIANS OF CHILDREN PARTICIPATING IN PILOT STUDY

_____(parent's/guardian's name) consent to my child _____
(child's name) participating in the Language and Literacy Project being conducted by the University of Queensland. I understand that all the information collected will be confidential and that I may withdraw this consent at any time.

APPENDIX E
STUDENT INTERVIEW PROTOCOL (PILOT STUDY)

STUDENT INTERVIEW PROTOCOL (PILOT STUDY)

1. How do you think somebody learns to read?
1. If someone were trying become a better reader, what would you tell them to do?
2. How do your parents or teacher help you to learn to read?
3. What do you do when your parents read to you at home?
4. What do you do when your teacher reads a story to the class?
6. Can you name some languages other than English?
7. Do you know anyone who speaks a language other than English?
8. What language are you learning at school?
9. If someone wanted to learn a language other than English, what would you tell them to do?
10. Do you think you learn another language in the same way as you learn English?
11. What do you like about living in Australia?
12. Scenario: Pretend that you have a new friend named Yolanda. (Antonio will be used for male participants). You are invited over to his/her house for the first time. On Friday afternoon, you and Yolanda walk home from school. When you arrive at Yolanda's house, Yolanda's grandmother opens the door and says hello to you. Yolanda's grandmother speaks to Yolanda in another language for a few minutes. Then you go into the lounge room to play.
 - a) How do you feel about not understanding Yolanda and her grandmother when they speak in another language?
 - b) What could you do to understand some of Yolanda and her grandmother's words?
13. Scenario: Pretend that there is a new boy named Tchai in your class. Tchai doesn't speak or understand English very well. At break time, Tchai eats alone and doesn't play with other children. One day at break time, you are playing on the fort with some friends. Nearby, Tchai is standing alone. He is watching you play.
 - a) What would you do for the remainder of break time?

- b) How do you think Tchai feels?
 - c) How do you think you can help Tchai learn English?
14. You have all just returned to school from summer holidays. I am going to show you some pictures from “Back to School” advertisements. Look at them carefully.
- a) Describe the kind of “back to school day” that is shown in these pictures.
 - a) (Use key words: who, what, where, how, why).
 - b) How do these pictures compare to the “back to school day” you had at your school?
 - c) Is anybody left out of these pictures?

APPENDIX F
PARENTAL CONSENT FORM (MAIN STUDY)

Dear parent/guardian,

Language and Literacy Study

Your child's school has agreed to take part in a study involving literacy and language learning. I am particularly interested in obtaining information about how children participate in literacy activities.

Permission has been obtained from the Catholic Education, Office, the school principal and the classroom teacher. This letter seeks permission for your child to participate in the study.

I will be working with the class from January to April 1998. I will spend periods of time observing, taking notes and videotaping literacy activities conducted by the classroom teacher. I will ask questions about language and literacy to students. I will also conduct storyreading sessions with the students. During these sessions, a limited amount of French vocabulary will be presented to the children. All of the activities are not unlike those that would occur during a normal school day.

All information that is collected will be protected and is confidential. All information is stored under secure conditions and students' names will not be used. The Catholic Education Office will receive a summary of the results of the study.

I have enclosed a consent form and a short questionnaire for you to complete. If you are happy for your child to participate in this study, please complete the forms and return them to your child's teacher.

Should you have any questions about the study, please contact me on 43 6069. You may also contact the supervisors of the project (Dr. Peter Renshaw, 07 3365 6497 or Dr. Christa van Kraayenoord, 07 3 3 65 652 1, Graduate School of Education, The University of Queensland)

Yours truly,

Wendy Cumming-Potvin
Registered teacher: Qld. Dept. Of Education
PhD candidate, Graduate School of Education, the University of Queensland

.....

I (parent's/guardian's name), consent to my child (child's name), participating in the Language and Literacy Study being conducted by The University of Queensland. I understand that all information collected will be confidential and that I may withdraw this consent at any time.

Parent's /guardian's signature

Date

APPENDIX G
EXAMPLES OF CLASS NEWSLETTERS

LANGUAGE AND LITERACY PROJECT (11th of February 1998)
CLASS NEWS: 40

Dear parents,

This week we read the story "Wish You Were Here" by Martina Selway (1994). Discussions focused on comparing the climate and activities found in Outback City with those depicted in the book. We are also setting up a Learning Centre where children can extend their development through various activities.

French Component: We have learned a few simple expressions, such as Bonjour (Hello) , Il fait beau (it's sunny) and Il pleut (it's raining). You may wish to practice these expressions with your child. Have fun with it!

As part of our activities, we are extending an invitation to parents wishing to read or tell a story to the class. If you speak a language other than English, you may wish to incorporate some of these words into the story. If you are interested in participating in this activity, please contact Mrs. Potvin on 43 6069.

Finally, please feel free to offer us comments or suggestions regarding the project.

Thanking you for your support, we remain, yours truly

Mr. O'Hara

Mrs. Cumming-Potvin

LANGUAGE AND LITERACY PROJECT (24th of February 1998)
CLASS NEWS: 40

Dear parents,

Recently, we read the story "Purple, Green and Yellow "by Robert Munsch (1992). Discussions focused on the fantasy theme of the book.

French Component: We learned how to say many colours in French : rouge (red), brun (brown), vert (green), jaune (yellow), noir (black) , purple (violet), bleu (blue). You may wish to try pronouncing these colours with your child. Have fun with it!

Excursion to the library: We visited the City Council Library where students were introduced to using research skills. These skills should come in handy when Mr. O'Hara assigns future research projects in Year 4, Many thanks to parents who assisted with transportation to and from the library.

Please feel free to offer us comments or suggestions regarding the project.

Thanking you for your support, we remain, yours truly

Mr. O'Hara

Mrs. Cumming-Potvin

CLASS NEWS (40): LANGUAGE AND LITERACY PROJECT

17th of March, 1998.

Dear parents,

Recently, we read the story “Curious George and the Dinosaur” by M. Rey (1989). After reading and discussing the story in English, we listened to a short section of the story in French.

We have also learned how to say the following words in French: les yeux (eyes), le nez (nose), le bras (arm), la main (hand), la jambe (leg), le pied (foot). Playing “Simon Says” proved to be a great way to practice pronouncing these words.

Many thanks to those parents who conducted storytelling sessions or provided material for the Learning Centre.

Your comments and suggestions are always welcome.

Keeping you informed, we remain, yours truly,

Mr. O’Hara

Mrs. Cumming-Potvin

11.05.98

CLASS NEWS (40): LANGUAGE AND LITERACY PROJECT

Dear parents,

The purpose of this letter is to thank you for your support with respect to the Language and Literacy Project. My time spent in the classroom has been most enjoyable.

A special thanks goes to those parents who participated in storytelling sessions, interviews or various activities related to the project. During term two, I will continue to assist Mr. O'Hara with reading groups on Tuesday mornings.

Thanking you again,

I remain, yours truly,

Wendy M. Cumming-Potvin

APPENDIX H
PARENTAL CONSENT FORM :
VISIT TO OUTBACK CITY LIBRARY (MAIN STUDY)

VISIT TO CITY LIBRARY

Dear Parents,

We are planning an excursion to the city library on Wednesday February 18th 1998. We will leave St. Gabrielle's at 8:45 A. M. and return to school at approximately 10:45 A.M. Mrs. _____ (city librarian), and staff members will conduct workshops for the students. These workshops will involve an introduction to: the library system, research skills and storytelling. Mrs. Potvin will accompany our class on the tour and will provide extra supervision if necessary. If you are happy for your child to participate in this excursion, please fill out the attached form.

Yours truly,

Mr. O'Hara (Year 4 teacher: class 4O)

I(parent or guardian's name) consent to my child
(child's name), participating in the library workshops, which will be conducted on
February 18th, 1998 at the Outback City Library.

Parent/guardian's signature

Date

VISIT TO CITY LIBRARY

Assistance with transport is needed. If you can help transport children other than your own to the City Library, please be at the school be 8:30A.M. Please return the note below to school tomorrow to facilitate transport arrangements.

FAMILY NAME

My child/children require transport

**No. of children requiring transport to the library

**No. of children requiring transport from the library 1 give my children permission to travel by private transport. 1 am able to help with transport to the library

1 am able to take _____ children as well as my own.

Please circle

Yes/No

Yes/No

Yes/No

1 am able to help with transport back to school.

Yes/No

1 am able to take _____ children as well as my own.

Parent's signature

PLEASE RETURN TO MR O'HARA

APPENDIX I
EXAMPLES OF LITERACY ACTIVITIES ANIMATED BY THE
RESEARCHER

Year 4 : Literacy and Language

NameDate

A. Fill in the spaces (Use the song written on card to help you.)

Il pleut , il mouille.

C'est la _____ a la grenouille.

Il _____ il fait _____

C'est la _____ au crapaud.

B. Draw pictures to illustrate the following expressions

1. Il pleut

2. Il fait beau

C. Comparing languages

1. What French word used in the song is almost the same as a word we use in English?

WRITING A LETTER

Choose One Topic to Write About

(Write at least 4 interesting sentences)

Use key words to help you, such as :Who, When, Why, What, Where, How

- 1) Write a short letter to a friend or relative who doesn't live in Outback City.
Describe Outback City to them

Hints: What is the weather like? What does the city look like? Who lives here? What kind of work do people do here?

- 2) Write a short letter to a friend or relative who doesn't live in Outback City.
Describe something that happened on your Year 3 sleep over. Use key words
(What time was it? Where were you? What happened? How did you feel?)
- 3) Write a short letter to describe something that happened when you went camping
with or family or friends near Outback City (Who, When, Why, What, Where,
How).

How to do it

- 1) Brainstorm ideas on back of this sheet (with a partner).
- 2) Write sentences alone.
- 3) Have a conference.
- 4) Write good copy.
- 5) Get an air mail sticker from teacher
- 6) Draw a picture to go with your letter.
- 7) Share your letter with a class mate.

FRENCH LANGUAGE ACTIVITY: YEAR 4

NAME (nom)

Date

Colours: rouge (red); vert (green); jaune(yellow); bleu (blue); brun(brown); noir(black); violet (purple)

A. Use your coloured markers to colour in the following colours:

rouge:

vert:

jaune

bleu

brun

noir

violet

B. Circle the colour in French that is spelled almost the same as in English.

bleu, rouge, jaune, noir, brun, vert, violet

FRENCH LANGUAGE ACTIVITY: YEAR 4

NAME (nom) _____

Colours: rouge (red); vert (green); jaune(yellow); bleu (blue); brun(brown), noir (black); violet (purple)

Questions (Work with your partner. Take turns asking questions).

1. Question: Est-ce que tu aimes le bleu? (Do you like blue?) Answer: Oui. J'aime le bleu. (Yes, I like blue) or Non, Je n'aime pas le bleu. (No. I don't like blue).

2. Question: Est-ce que tu aimes le vert? (Do you like green?)
Answer: Oui. J'aime le vert (Yes. I like green).
or Non. Je n'aime pas le vert. (No. I don't like green).

3. Question: Est-ce que tu aimes le jaune? Answer: Oui. J'aime le jaune. or Non. Je n'aime pas le jaune.

Question: Est-ce que tu aimes le rouge? Answer: Oui. J'aime le rouge. or Non. Je n'aime pas le rouge.

Question: Est-ce que tu aimes le noir? Answer: Oui. J'aime le noir. or Non. Je n'aime pas le noir.

6.Circle the colour in French that is spelled almost the same as in English.

bleu, rouge, jaune, noir, brun, vert, violet

APPENDIX J
TRANSCRIPTION CONVENTIONS

TRANSCRIPTION CONVENTIONS

Adapted from Rowe (1989) and described in Psathas (1995)

Rowe, D.W. (1989). Author/audience interaction in the preschool: The role of social interaction in literacy learning. *Journal of Reading Behavior*, Volume XXI, No. 4 (311-349)

Psathas, G. (1995). *Conversation analysis: The study of talk-in-interaction*. Thousand Oaks, CA: Sage.

1. A word or syllable spoken with emphasis is typed in bold. (e.g., **Voice**).
2. A word or syllable spoken with great emphasis is typed in bold and upper case letters. (e.g., **VOICE**).
3. An utterance that is interrupted or otherwise left incomplete, is indicated by a dash (e.g., Speaker 1: "I think I would like- ." Speaker 2: "I don't want it.").
4. Noticeable pauses either within or between utterances are indicated by a series of dots (e.g. "I... don't know").
5. When transcripts have been shortened, the omitted conversation is indicated by a series of carets (e.g. ^ ^ ^).
6. The transcriber's explanatory comments are enclosed in brackets (e.g. "Look, it's [the tail] long").
7. An exclamation mark indicates an animated tone.

APPENDIX K
CASE STUDY STUDENTS' PARTICIPATION IN LITERACY ACTIVITIES

TABLE 6
SARAH'S PARTICIPATION IN LITERACY ACTIVITIES

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language(s)</u>	<u>Pedagogical leader</u>	<u>Description</u>	<u>Data Source</u>
Weather code breaker	10/2/98	formal/class	classroom	English and French	researcher	introduction to story theme of weather via song and poem	videotape
Extension of text through letters	10/2/98	formal/class	classroom	English and French	researcher	letter writing activity to reinforce concepts covered in story reading activities	work sample
Extension of text through learning centre	11/2/98	formal/group	classroom	English & French	researcher	oral activities involving games and books to reinforce concepts covered in code breaker and storyreading activities	videotape
Colour code breaker	17/2/98	formal/class	classroom	English and French	researcher	introduction to story theme of colours via games and discussion	videotape
Story-reading 2	17/2/98	formal/class	classroom	English & French	researcher	reading of story "Purple, Green and Yellow by Robert Munsch(1992) Willowdale: Annick Press Ltd.	Videotape
Dutch code breaker	18/2/98	formal/group	Outback City library	English and Dutch	librarian	introduction to storytelling using theme words and drawing	field notes
Dutch story telling	18/2/98	formal/group	Outback City library	English and Dutch	librarian	librarian's telling of two stories about a cat and a cradle and a farmer.	field notes

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language(s)</u>	<u>Pedagogical leader</u>	<u>Description</u>	<u>Data Source</u>
I can say goodbye	23/2/98	informal group	classroom	English and Japanese	N/A	spontaneous conversation between researcher and Sarah	field notes
Sarah prays	24/2/98	formal/class	classroom	English	Mr. O'Hara	Sarah's leading of the class in morning prayer	field notes
Body parts code breaker	25/2/98	formal/class	classroom	English and French	researcher	introduction to French vocabulary for body parts via game "Simon Dit"(Simon Says)	videotape
Extension of text through partner work	25/2/98	formal/group	classroom	English and French	researcher	partner work for practising pronunciation of French vocabulary	field notes
Revision of colours	25/2/98	formal/class	classroom	English and French	researcher	revision of terms for colours in French via use of repetition and games	videotape
Sarah in Music	10/3/98	formal/class	Music room	English	Music teacher	choir rehearsal for Eistedfodd performance	field notes
Holy corner	10/3/98	informal/group	classroom	English	N/A	spontaneous conversation between Sarah and Mary	field notes
Group one chooses a name	10/3/98	formal/group	classroom	English	Mr. O'Hara	student task of choosing a name for their group	videotape
Danish code breaker	11/3/98	formal/group	classroom	English and Danish	Mrs. Yeppison	introduction to vocabulary and themes in storytelling	videotape
Danish text user	11/3/98	formal/class	classroom	English and Danish	Mrs. Yeppison	Sarah's assistance with distribution of food	field notes
Sarah in Music	17/3/98	formal/class	Music room	English	Music teacher	choir rehearsal for Eistedfodd performances	field notes
Friends	17/3/98	formal class	classroom	English	Mr. O'Hara	Sarah's composition of a poem about friendship	work sample

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language(s)</u>	<u>Pedagogical leader</u>	<u>Description</u>	<u>Data Source</u>
Extension of text through French games	20/3/98	formal group	class-room	English and French	researcher	participation in a variety of French games to reinforce vocabulary	videotape
Dinner conversations	23/3/98	informal /group	Sarah's home	English and Danish	N/A	spontaneous conversations taking place around the dinner table	journal entry
Sarah and the work-sheets	23/3/98	formal group	class-room	English	Mr. O'Hara	Sarah's request for assistance from the researcher	field notes
Literacy and computer	25/3/98	informal /group	researcher's home	English and French	N/A	Sarah's participation in a computer game involving French	videotape
Pretend play	25/3/98	informal /group	researcher's home	English	N/A	Sarah's participation in pretend play with peers	field notes
Sarah's Show and Tell	25/3/98	formal class	class-room	English	Mr. O'Hara	Sarah's animation of a Show and Tell sequence	videotape
Danish memory match game	29/3/98	informal /group	Sarah's home	English, Danish and French	N/A	Sarah's and her mother's creation of a Memory Match game in Danish	journal entry
Sarah and the French letters	30/3/98	formal/group	class-room	English and French	researcher	Sarah's participation in French literacy games	videotape
Farewell card	3/4/98	formal /group	class-room	English and French	Mr. O'Hara	Sarah's participation in creating a farewell card	field notes
Dutch birthday card	7/4/98	informal /group	class-room and corridor	English and Dutch	N/A	spontaneous conversation between Maureen, the researcher and Sarah	field notes
Sarah in Religion	8/4/98	formal class	class-room	English	Mr. O'Hara	Sarah's participation in a Religious Education class	field notes

TABLE 7
JERRY'S PARTICIPATION IN LITERACY ACTIVITIES

Name of Activity	Date	Context	Venue	Language (s)	Pedagogical Leader	Description	Data Source
Post-interview	3/2/98	informal/group	assembly area	English and French	N/A	informal conversation between Jerry and the researcher	field notes
Jerry reads books	3/2/98	formal/class	classroom	English	Mr. O'Hara	Jerry's reading of dinosaur books during Spelling	field notes
Weather code breaker	10/2/98	formal/class	classroom	English and French	researcher	introduction to story theme of weather via song and poem	videotape
Extension of weather code breaker	10/2/98	formal/class	classroom	English and French	researcher	written activities focusing on weather vocabulary	field notes
Extension of text through letters	10/2/98	formal/class	classroom	English and French	researcher	letter writing activity to reinforce concepts covered in storyreading and code breaker activities	work sample
Spelling	11/2/98	formal/class	classroom	English	Mr. O'Hara	Spelling lesson	field notes
Extension of text through learning centre	11/2/98	formal/group	classroom	English and French	researcher	oral activities involving games and books to reinforce concepts covered in code breaker and storyreading activities	videotape
Colour code breaker	17/2/98	formal/class	classroom	English and French	researcher	introduction to story theme of colours via games and oral discussion	videotape
Library code breaker	18/2/98	formal/group	Outback City library	English	library monitor	introduction to library system via tour of library	field notes

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language (s)</u>	<u>Pedagogical Leader</u>	<u>Description</u>	<u>Data Source</u>
Dutch code breaker	18/2/98	formal/ group	Outback City Library	English	librarian	introduction to storytelling via use of theme words and drawing	field notes
Dutch storytelling	18/2/98	formal/ group	Outback City Library	English and Dutch	librarian	librarian's telling of two stories about a cat, a cradle and a farmer	field notes
Shared reading with Stan	24/2/98	formal/ group	Year 2 classroom	English	Year 2 teacher	Jerry's and Stan's first shared partner reading session	field notes
Body parts code breaker	25/2/98	formal/ class	classroom	English and French	researcher	introduction to terms for body parts in French via game "Simon Dit" (Simons Says)	videotape
Shared reading 2 with Stan	3/3/98	formal/ group	Year 2 classroom	English	Year 2 teacher	Jerry's and Stan's 2 nd shared partner reading session	field notes
I don't understand	7/3/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's request for assistance from the researcher	field notes
Shelby's Mom broke her leg	10/3/98	formal/ class	classroom	English	Mr. O'Hara	Show and Tell sequence about Shelby's mother's accident	field notes
Jerry in Music	10/3/98	formal/class	music room	English	Music teacher	choir rehearsal for Eistedfodd performances	field notes
Shared reading with Emma	10/3/98	formal/group	classroom	English	Mr. O'Hara	Jerry's and Emma's shared partner reading session	field notes
Danish code breaker	11/3/98	formal/class	classroom	English and Danish	Mrs. Yeppison	introduction to vocabulary and themes in storytelling	videotape
Jerry helps Terri	11/3/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's assistance with peers	field notes
Literacy and computer	13/3/98	informal/ group	researcher's home	English and French	N/A	Jerry's participation in computer games involving French	videotape

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language (s)</u>	<u>Pedagogical Leader</u>	<u>Description</u>	<u>Data Source</u>
Robin Hood	13/3/98	informal/ group	researcher's home	English and French	N/A	Jerry's participation in a board game entitled "Robin des bois" (Robin Hood)	videotape
"I don't get it"	17/3/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's request for assistance from the researcher	field notes
Jerry prays	17/3/98	formal/ class	classroom	English	Mr. O'Hara	Jerry's leading of class in Grace after meals	field notes
Friends	17/3/98	formal/ class	classroom	English	Mr. O'Hara	Jerry's composition of a poem about friendship	field notes
"Can you look at my answers?"	20/3/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's request for assistance from researcher	field notes
Jerry and the work sheets	24/3/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's request for assistance from peers	field notes
Storyreading 4	25/3/98	formal/ class	classroom	English and French	researcher	Researcher's reading of story "Jeremy's Tail" by D. Ball (1990) Sydney: Scholastic	videotape
Jerry reads to the class	26/3/98	formal/ class	classroom	English	Mr. O'Hara	Jerry's reading of a chapter from a novel	field notes
Jerry and Doug work together	30/3/98	formal/group	classroom	English and French	researcher	Jerry's and Doug's collaboration in literacy activities	videotape
Jerry takes the game	30/3/98	informal/ group	classroom	English and French	N/A	spontaneous conversation between Jerry and the researcher	field notes
Jerry draws knuckles	6/4/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's drawing of a cartoon character	field notes
"I need help"	7/4/98	formal/group	classroom	English	Mr. O'Hara	Jerry's request for assistance from researcher	field notes

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language (s)</u>	<u>Pedagogical Leader</u>	<u>Description</u>	<u>Data Source</u>
"I can't find anymore"	7/4/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's request for assistance from researcher	field notes
Jerry draws a cat	7/4/98	formal/ group	classroom	English	Mr. O'Hara	Jerry's request for peer evaluation	field notes
Rice Crispy Squares	8/4/98	informal/ group	classroom	English and French	researcher	spontaneous conversation between Jerry and the researcher	field notes

TABLE 8
TOM'S PARTICIPATION IN LITERACY ACTIVITIES

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language(s)</u>	<u>Pedagogical Leader</u>	<u>Description</u>	<u>Data Source</u>
Weather code breaker	10/2/98	formal/class	classroom	English and French	researcher	introduction to story theme of weather via song and poem	videotape
Story reading 1	10/2/98	formal/class	classroom	English and French	researcher	reading of story "Wish You Were Here" by M. Selway (1994) London: Hutchinson	videotape
Tom and the pencil sharpener	11/2/98	formal/group	classroom	English	Mr. O'Hara	Tom's request for researcher to observe objects	field notes
Extension of text through learning centre	11/2/98	formal/group	classroom	English and French	researcher	oral activities involving games and books to reinforce concepts covered in code breaker and storyreading activities	videotape
Extension of text through letters (follow-up session)	16/2/98	formal/class	classroom	English and French	researcher	letter writing activity to reinforce concepts covered in story reading activities	work sample
Colour code breaker	17/2/98	formal/class	classroom	English and French	researcher	introduction to story theme of colours via games and discussion	videotape

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language(s)</u>	<u>Pedagogical leader</u>	<u>Description</u>	<u>Data Source</u>
Story reading 2	17/2/98	formal/class	classroom	English and French	researcher	reading of story "Purple, Green and Yellow" by R. Munsch (1992) Toronto: Annick Press	videotape
Dutch code breaker	18/2/98	formal/group	Outback City Library	English and Dutch	librarian	introduction to storytelling using theme words and drawing	field notes
Tom's Show and Tell 1	24/2/98	formal/class	classroom	English	Mr. O'Hara	Tom's animation of a Show and Tell sequence	field notes
Shared reading with Sharon	24/2/98	formal/group	Year 2 classroom	English	Year 2 teacher	Tom's and Sharon's shared partner reading session	field notes
Revision of colours	25/2/98	formal/class	classroom	English and French	researcher	revision of terms for colours in French via use of repetition and games	videotape
Body parts code breaker	25/2/98	formal/class	classroom	English and French	researcher	introduction to French vocabulary for body parts via game "Simon Dit" (Simon Says)	videotape
Informal conversation	25/2/98	informal/group	classroom	English	Mr. O'Hara	Tom's spontaneous discussion of comic books with researcher	field notes
"Speech choir" 1	3/3/98	formal/class	classroom	English	Miss Packin	rehearsal for choral speaking performance at Eistedfodd festival	field notes
Tom in Religion 1	3/3/98	formal/class	classroom	English	Mr. O'Hara	Tom's participation in a Religious Education class	field notes

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language(s)</u>	<u>Pedagogical leader</u>	<u>Description</u>	<u>Data Source</u>
Tom and the computer 1	4/3/98	informal/ group	classroom	English	N/A	Tom's use of the computer prior to formal classes	field notes
Literacy and computer	6/3/98	informal/ group	researcher's home	English and French	N/A	Tom's participation in a computer game involving French	videotape
Tom chooses to read	6/3/98	informal/ group	researcher's home	English	N/A	Tom's participation in a shared partner reading session	videotape
Shared reading 1 with Carl	10/3/98	formal/ group	classroom	English	Mr. O'Hara	Tom's and Carl's first shared partner reading session	field notes
Tom works on the comic strip	10/3/98	formal/ group	classroom	English	Mr. O'Hara	Tom's request for assistance from the researcher	field notes
Tom's Show and Tell 2	10/3/98	formal/ class	classroom	English	Mr. O'Hara	Tom's animation of a Show and Tell sequence	field notes
Group one chooses a name	10/3/98	formal/ group	classroom	English	Mr. O'Hara	student task of choosing a name for their group	videotape
Storyreading 3	11/3/98	formal/ class	classroom	English and French	researcher	reading of "Georges et le Dinosaure" by M. and H. Rey (1990), Richmond Hill:: Scholastic	videotape
Danish code breaker	11/3/98	formal/ class	classroom	English and Danish	Mrs. Yeppison	introduction to vocabulary and themes in storytelling	videotape
Shared reading with Earl	11/3/98	formal/ group	classroom	English	Mr. O'Hara	Tom's and Earl's shared partner reading session	field notes

<u>Name of Activity</u>	<u>Date</u>	<u>Context</u>	<u>Venue</u>	<u>Language(s)</u>	<u>Pedagogical leader</u>	<u>Description</u>	<u>Data Source</u>
Shared reading 2 with Carl	17/3/98	formal/group	Year 2 classroom	English	Year 2 teacher	Tom's and Carl's second shared partner reading session	field notes
Tom prays	18/3/98	formal/class	classroom	English	Mr. O'Hara	Tom's leading of the class in closing day prayer	field notes
Shared reading with Linda	20/3/98	formal/group	classroom	English	Mr. O'Hara	Linda's and Tom's shared partner reading session	field notes
"My best celebration ever"	24/3/98	formal/class	classroom	English	Mr. O'Hara	Tom's written description of his favourite celebration	work sample
Tom and the classroom teacher	24/3/98	informal/group	classroom	English	N/A	Tom's offer to help Mr. O'Hara at the end of classes	field notes
Storyreading 4	25/3/98	formal/class	classroom	English and French	researcher	researcher's reading of story "Jeremy's Tail" by D. Ball (1990) Sydney: Scholastic	videotape
Arts Council Performance	29/3/98	informal/group	classroom	English	N/A	spontaneous conversation between Tom and the researcher	field notes
Tom reads to the class	31/3/98	formal/class	classroom	English	Mr. O'Hara	Tom's reading of a chapter from a novel	field notes
Tom and the computer 2	1/4/98	formal/group	museum	English	Mr. O'Hara	Tom's participation in computer games at the museum	field notes
Excursion to museum	1/4/98	formal/group	museum	English	Mr. O'Hara	Tom's examination of a museum display	field notes

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Tom reads with Mary and Cathy	3/4/98	formal/ group	assembly area	English and French	researcher	Tom's, Mary's and Cathy's shared reading session	field notes
Tom helps in the classroom	4/4/98	informal/ group	classroom	English	N/A	Tom's tidying up in the classroom	field notes
Tom and the puzzle	7/4/98	formal/ group	classroom	English	Mr. O'Hara	Tom's participation in a word search activity	field notes
Tom in Religion 2	8/4/98	formal/ class	classroom	English	Mr. O'Hara	Tom's participation in a Religious Education activity	field notes